EARTH FIRST!

LUGHNASADH EDITION

August 1, 1987 Vol. VII, No. VII

THE *RADICAL* ENVIRONMENTAL JOURNAL TWO DOLLARS

EF! Shuts Down Grand Canyon Uranium Mine

by John Patterson & Jean Ravine

With four uranium mines in operation by Energy Fuels Nuclear on the North Rim of the Grandmother Canyon, and over 50,000 mining claims filed on area public lands by EFN, Pathfinder Mines, and Rocky Mountain Nuclear, the Canyon is clearly under siege, and the industrialization of the Canyon wilderness is in process. The archaic Mining Act of 1872 allows this welfare mining and the fueling of the international nuclear industry at the expense of what should be designated Wilderness.

At Earth First!'s Round River Rendezvous on the North Rim, 100 EF!ers decided to demonstrate at and shut down EFN's Pigeon Mine on BLM land in Snake Gulch. Assembling in a juniper grove on Gunsight Point on Sunday, July 12, final plans for direct action were formulated by three affinity groups and supporters around a fire in the clear desert night air.

We reassembled Monday morning a half mile from the mine off the haul road. Then, in radiation suits, animal costumes, and EF! shirts, we marched toward Pigeon Mine behind a banner proclaiming "No Uranium Mining in the Grand Canyon." Toting placards, we sang "Leave It In The Ground," giving the TV media powerful visuals to record. We collected at the mine's main gate, behind which black toxic ore spewed from the headframe with machinery piling and loading. Coconino County police, EFN goons, and local gawkers nervously waited. To avoid confrontation, EFN made no attempt made to exit two loaded ore trucks.

In white dust suits and with signs, one affinity group made its move, roaming west around the fenced perimeter and climbing to the barbed wire above. Seizing the perfect diversion, another group of six dashed out of hiding, scaled the fence to the east, and bee-lined for the headframe ladder. They then scrambled up to the headframe platform — stopping mining operations. Two locked their heads to the guard rail, and a banner was unfurled proclaiming "Grand Canyon: Love It Or Leave It Alone." Protesters shouted and danced in the road.

Meanwhile, the westerners climbed the fence. Inside the compound, they danced on a tailings pile and waved signs while police frantically approached. Outside, cameras recorded the event.

Finally the ore trucks rumbled for the gate, drivers perhaps assuming the protest had played out. But four defiant animals immediately blocked the road. As the furry four were arrested and led off, a second wave of blockaders dropped into the monster's path. As they were taken away, demonstrators joyously tangoed the fine line of avoiding arrest. As the ore truck belched up the road, dancing protesters decorated its side with agitators and "hazardous material" ribbons.

Photo by David Cross.

Coconino County sheriff's deputy arrests uranium ore truck blockaders.

For a morning, Earth First! had shut down Pigeon Mine. In doing so, we dramatically escalated our fight against Energy Fools, Canyon uranium mining, and the international nuclear industry.

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Rhoda Dendron 92 feet up in Sapphire Timber Sale yarder. Photo by Mike Jakubal.

KALMIOPSIS SHUTDOWN!

Tree Climbers and Yarder Occupiers

by Jericho Clearwater

In a dynamic escalation of the Wilderness War in Oregon's Siskiyou Mountains, 11 blockaders and tree sitters have shut down a clearcut logging operation.

"They sent six loggers home, and four log trucks left empty," said a jubilant Mike Peterson, a support person in the action. "We've not only made a statement and generated publicity, we shut 'em down," echoed Mike Roselle.

The July 23 action took place on the Sapphire Timber Sale, located on the North Fork of Indigo Creek in the North Kalmiopsis Roadless Area. Plans for the action began on July 20 in Takilma, Oregon, where 70 EF!ers from throughout the US gathered, many directly from the post RRR uranium mining action. By July 22, EF! reconnaissance people were combing the woods within the federal closure area of the Sapphire Sale, and packing in supplies. By 4 AM, July 23, five tree sitters were up, occupying the last section of old growth forest scheduled to be clearcut in Unit 5. Meanwhile, 200 yards to the north, six blockaders had employed a new technique which proved a tremendous success. They had chained themselves to the high-lead yarding unit, preventing the removal or loading of tree-corpses at the logging site. Five were secured at the base of the machine, while direct action innovator "Rhody-Dendron" sat harnessed at the summit of the 92-foot tower. Streaming from it's pinnacle was a 40-foot banner which read: "From Heritage to Sawdust."

Yarding crew foreman Terry Weakley sent his crew home after they made derogatory sexist remarks to four of the female blockaders. EF!er Mike Jakubal witnessed the incident. "They threw a few rocks at Rufus (the lone male blockader on the yarder) and threatened to rape one of the women. It was like, if they couldn't rape the forest, they'd rape the women. Like they had to rape something or they'd starve."

But Rufus made it clear that the two workers were simply bad apples. "Most of the workers were courteous," he said.

In addition to Rufus and Rhody-dendron (the "Maypole Queen"), the yarder combatants were: Annie Oaktree ("Logging the North Fork to make plywood and paper products is like using the Mona Lisa to wrap fish!"); White Pine ("No one should be allowed to cut down a tree that's older than they are"); Running River; and a silent woman who lay prone on the yarder, chained to the cable pulley system. "This is the most tactically successful blockade I've ever seen," commented EF!er Jeff McKenzie.

Meanwhile, the tree sitters and their supporters, who filled the forest with Earth First! battle cry, celebrated as they watched the logging crew depart. Tree climbing veteran Mike Jakubal, who played a pivotal support role, described tree climbing logistics: "You've got to extensively recon the site, and hand pick the trees to be climbed. In this case, we had to do it commando style, because of the federal closure. After getting all the climbing gear together, and two weeks of food and water

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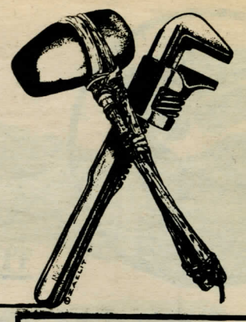
EARTH FIRST!



NO COMPROMISE IN THE DEFENSE OF MOTHER EARTH!

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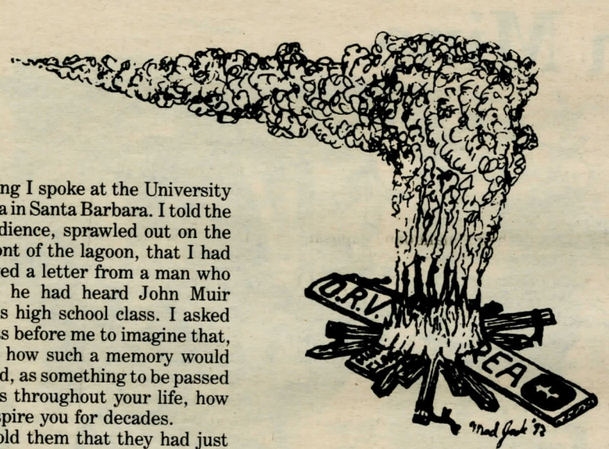
Around the Campfire



This spring I spoke at the University of California in Santa Barbara. I told the evening audience, sprawled out on the grass in front of the lagoon, that I had once received a letter from a man who wrote how he had heard John Muir speak to his high school class. I asked the students before me to imagine that, to consider how such a memory would be treasured, as something to be passed on to others throughout your life, how it would inspire you for decades.

Then I told them that they had just experienced such a moment because the speaker preceding me had been David Brower.

I'm by no means the first to describe Dave Brower as the John Muir of our time, or to say that he is the only modern day conservationist to join the wilderness pantheon of Henry David Thoreau, Muir, Aldo Leopold, and Bob Marshall.

Brower, more than any other single individual (although he had considerable support from people like Martin Litton), is responsible for the Sierra Club becoming a national conservation organization and, indeed, deserves major responsibility for the emergence of the entire modern environmental movement. Moreover, he has retained his wilderness vision, his good cheer, his probing creativity and his fighting spirit with a grace and vigor that is astonishing.

Happy 75th Birthday, Dave, may you have many more. And thank you, from me, for all you have done to defend the wild and for inspiring this generation and others yet to come.

Now, inspiration is often a two-way street, and I'm sure that Dave Brower would be the first to say that he has been inspired by some individuals fifty years younger than him in Earth First!. I think we all are, and you can read about these current heroics in this issue.

There are also several important essays in this issue to which I'd like to call your attention. George Wuerthner and Bill Devall have somewhat differing views on the question of primal peoples as the "first ecologists," and they present their cases articulately and thoughtfully.

From the standpoint of internal analysis and criticism of the ecological cause, I've written something of an open letter to the bioregional movement; while an anonymous but highly respected and experienced conservation group staff person has written an extremely important discussion of the conservation spectrum and what that means to the individual activist.

There are, of course, a slew of other excellent and thought-provoking pieces in this issue, as well as a wide-spread roundup of what's going on in the EF! movement.

Ah, what a fine Rendezvous! A number of veteran rendezvousers told me that they thought it was the most enjoyable and best organized one yet. I couldn't disagree with that opinion. Thanks to all of you who came and participated, to the fine musicians who entertained us (Darryl, Dana, Mokai, Sid, Cecelia, Bill & Glenn, and — the Lounge Lizards), and to that fine group of redneck women and one brave man who worked so hard to make sure it happened — Barbara Dugelby, Sally Miller, Nancy Morton, Peg Millet, Michele Miller, and Bill Devall. You done good, friends. See you next year in the Okanogan country of Washington.

At the RRR, we said goodbye to several departed EF!ers and had a drink or two to their memory around the Texas campfire. It's time to say goodbye to another great fighter for the wild, a biologist who worked through the system but who was a staunch EF!er — Bruce Boccard. Randy Morris remembers Bruce in a guest editorial. Thank you Bruce, for all that you did for wild things and sunsets.

— *Dave Foreman*

USUAL DISGUSTING PLEA FOR MONEY

The Earth First! movement runs on your financial support. We don't need as much as other groups since we are grassroots, volunteer, decentralized and have low overhead. Moreover, you get to select where your hard-earned money goes. Don't send your contributions to this newspaper, send them directly to one of these hard working groups:

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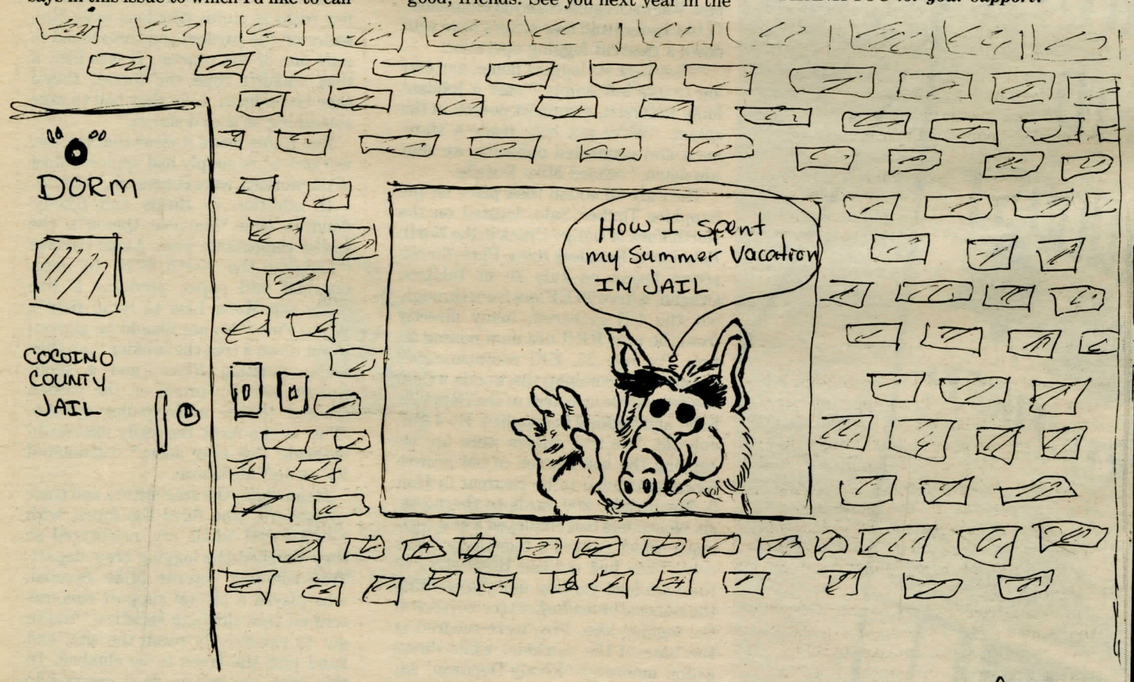

Cartoon by Clarence Catron, cellmate of the "Pigeon Mine 21."

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Although we do not accept the authority of the hierarchical state, nothing herein is intended to run us afoul of its police power. *Agents provocateurs* will be dealt with by the Grizzly Defense League on the Mirror Plateau.

Contributions are welcomed and should be typed or carefully printed, *double spaced*, and sent with an SASE if return is requested. Art or photographs (black & white prints preferred, color prints or slides OK) are desirable to illustrate articles and essays. They will be returned if requested. Due to our tight budget, no payment is offered except for extra copies of the issue.

All material should be sent to Earth First!, POB 5871, Tucson, AZ 85703, except for poetry which should go to Art Goodtimes, Box 1008, Telluride, CO 81435.

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Mailing: Tucson Earth First! Group

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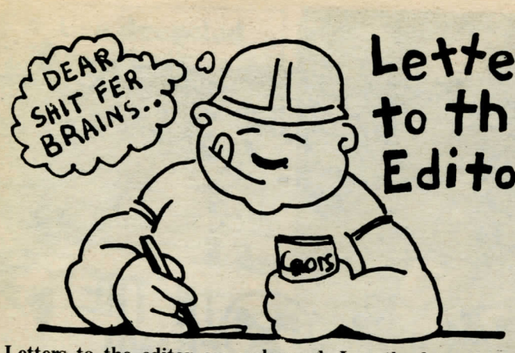

Letters to the editor are welcomed. Lengthy letters may be edited for space requirement. Letters should be typed or carefully printed and double-spaced, using only one side of a sheet of paper. Be sure to indicate if you want your name and location to appear or if you wish to remain anonymous. Send letters to POB 5871, Tucson, AZ 85703.

Editors,

WJ Lines' dialogue in "Is Deep Ecology Deep Enough?" is that of a frugalist nit-picker. He apparently expects "deep ecologists" to refer to themselves in a non-human manner. We are all human, and all doomed to apply our perceptions and beliefs with words and labels. Lines has proven himself a master of that craft.

"Intellectual basis" serves only to further dissect the world. Experiencing what is is much more real in an ecological sense than thinking about reasons for what is. To me, the philosophy of deep ecology epitomizes the fact that the ecological world is more real and important than the social world.

I don't want to understand the world (apart from how I perceive existence) nor change it. The purpose of Earth First! and the wilderness preservation movement is in fact to prevent destructive change. "Understanding the world" in Lines' terms means dissecting existence into humanly definable parts. Changing the world, and altering western society are two different objectives.

The "problem" with deep ecology that Lines perceives is a phantom of his own perceptions, like the cockeyed parallels he draws between it and biblical stories. I have no preconceived notion of how the human element of the Earth should, in toto, behave within the confines of the ecological world. I only wish to see the immediate end to destruction of wilderness and natural diversity. I want to witness the end of mankind's reckless quest of technological ultra-comfort, whereby all life other than human is considered stupid, or otherwise expendable. I want to see the beginning of widespread ecological awareness. Do these desires put me in the category of a deep ecologist? Who cares? I am comfortable with the label, so why not use it? If I had a desire to be an aboriginal native, bedecked with loin cloth and obsidian-tipped spear, I wouldn't be writing this. But sure as hell, I'd be defending my territory.

Lines' thoughts on deep ecology are slanted by the disease of categorizing the world; breaking it into manageable pieces for his own convenience. It is the same kind of dissection that has caused western man to estrange his thoughts, and his life, from the interconnected fabric of the Earth.

—Ric Bailey

Friends,

I'd like to share some thoughts about the Nomadic Action Group (NAG). As background, I worked with NAG doing recon at the uranium mines on the North Rim and the subsequent demo at EFN's Denver headquarters.

Regarding the Denver action, this was Colorado Earth First!'s most ambitious action yet. The energy and help provided by NAG on media work, mobilization, and the fact sheet was invaluable. We had a good turnout and a good action overall, although our media coverage was not as good as in the past. But in spite of this, the EFN demo left me brooding over an odious subject — money.

Both COEF! and NAG spent a lot of money on this action; too much when one considers that uranium mining will not magically disappear after one successful demo. Those of us who came to Denver from the Nevada Test Site action jokingly refer to this as the Greenpeace syndrome, and with regards to the Denver action, it was a case of live and learn. In discussions held over the course of this action, NAG's need for more money kept arising. At one point, creating a phone tree for NAG fundraising using a petition passed around at the demo was discussed.

I hate fundraising appeals; I do not sign my name to a cause expecting to be bombarded with monetary requests. Things of this nature epitomize organization and wasted overhead. I do not want to see NAG move in this direction. EF! can, and does, squeak by on the money we receive. I feel the present method of raising money — the journal appeals with local groups and task forces listed — is adequate and is a good way to ensure that EF! remains decentralized. Money is a powerful, and often abused, tool — it should not be allowed to overshadow the real power behind EF! — grassroots activists.

—Kathy Hands, Boulder, CO

Hi Kiddywinks,

I noticed a garish red checkmark on my address label. Damn, the year has gone fast! So here's my bucks so you can keep sending me this lit. that provokes me to tears of rage, laughter, joy, and sorrow.

It's too bad about Ginger, John, and she was so young too. . . . Tell Miss Ann Thropy she hit the nail on the head on AIDS. If it could get to one billion folks we might have a chance. A few other disasters . . . L.A. going into the ocean . . . might help. If I get AIDS it would be a good opportunity to wear an A bomb to the bottom of Glen Canyon dam. What a way to go!

George's article is mighty good. Thanks for getting that issue out. I've stayed away from the Big Mountain thing partly because of the tactics Navajos are using for roping in bleeding hearts and "Green hippies." They've hired PR outfits from New York, no less. It shows me they learn well from their white brothers. Like Keeler says, "the cowboys is Indians and the Indians just don't give a damn." And thanks for publishing "Is Deep Ecology Deep Enough?" I think a key statement was the first sentence in his/her last paragraph: "Deep ecologists pursue a quest as old as the intellect: to fix the role of our species in Nature and the Cosmos." HA! our role is no more fixed than a sand river bed in the desert! I get weary of the deep ecology rhetoric. . . . Then I look at this plastic pen in my hand and the musical boom box I'm listening to as I write and contemplate all the resources I use up even in my less than yuppie life style. But ya gotta start where ya are. (At least I quit eating bananas.) Enough. Thank you all. I love you.

—Gristle, Prescott, AZ

Dear SFB,

I'm not surprised at Ernie Dickerman's letter (Litha 1987) opposing the Shenandoah Wilderness Proposal and siding with the road nuts. After all, the Virginia Wilderness Committee, in which Mr. Dickerman is active, boasted that Virginia was the only state in perfect agreement with the Freddies on Wilderness (see Mueller, Yule 84) during hearings on the original Virginia Wilderness Bill!

It's catastrophic to compromise from the start as Mr. Dickerman suggests. No one I know has heard from the Forest Service regarding the roads in question. The only clearly stated opposition to the Shenandoah Wilderness Proposal so far has come from the Virginia Sierra Club! From this, it's easy to understand why our designated Wilderness Areas are so small!

Virtually every Eastern Wilderness once contained dirt roads such as those which occur in the Shenandoah Proposal area. Forest Service roads once crossed the Cranberry Wilderness of West Virginia. Roads also were present in the St. Mary's and Ramseys Draft Wildernesses of Virginia. I would like to know how Mr. Dickerman's ideas on roads and wilderness go down with EF!ers. Will they condone the fragmentation of this beautiful area as proposed by the Virginia chapter of the Sierra Club?

This is the place; this is the time; and this the issue in which we in the East must make our stand for big Wilderness!

—Bob Mueller

Editors,

I was appalled by WJ Lines' article (last issue) as both a defender of the Earth and a student of the obscure field of ethics. Lines distorts Deep Ecology's tenets beyond recognition, states that it is "bogus" without saying why, and offers no alternative philosophical underpinning for our actions. I hope EF!ers won't buy this bullshit and abandon Deep Ecology, leaving us with no philosophical basis at all.

Lines says that Deep Ecology claims that primitive tribes lived in amity with nature and exalts the "noble savage." The core of Deep Ecology, however, is not that primitive people *did* live in harmony with nature, but that we *should* live in harmony with nature. What is Lines trying to do by showing that there were primitive tribes that did not live in harmony with nature? "Savages" are not inherently "noble" or ignoble; nobility is a matter of actions. None of my EF! friends have yet advocated a return to loincloths, but I think they may be forgiven for regarding loincloths as a preferable alternative to our current Earth-raping society.

Similarly, the issue of whether we once had a "perfect union" with nature and have since "fallen from grace" is not central to Deep Ecology. Rather, Deep Ecology asserts that we *can* have a union with nature and should work toward this end. To anyone who has spent a long time in a pristine environment, this assertion is not merely "New Age cant."

Lines says that "Deep ecologists subscribe to the Platonic notion that what we see in the world is merely the superficial and imperfect representation of an underlying, eternal reality." He is certainly not speaking for any Deep Ecologists I know. Most attack this dualism, saying that it devalues the natural world and provides a rationale for destroying nature in the name of some metaphysical higher purpose. True, they do talk about "natural laws," but those tend to be things like, "if you pour oil in the river, the fish will die," rather than bold metaphysical pronouncements. We can derive ethical and moral lessons from nature, not by discovering some "ultimate reality," but simply by watching how our actions affect the world around us. In asserting that humans are part of nature, not separate from or above it, Deep Ecology asserts that nature is the ultimate reality.

Lines' argument descends into the ridiculous when he asserts that "Mother Earth" is an anthropomorphic description. Where does he think baby animals come from, anyhow? Calling the earth "mother" simply states the fact that we all came from the earth. This gives us kinship with plants and other animals and is the opposite of asserting "that we humans are nature's favored progeny." Yes, the term "mother" is a human invention, but so are all words! The meaning of "mother" is not a human invention.

The conclusion of Lines' argument ("Humans are both inextricably of, and separate from, nature") is totally incomprehensible. It reminds me of the Christian doctrine that Jesus is 100% human and 100% God. Yes, we are unique, but this does not mean that we are separate. Each species is unique. Saying that our particular uniqueness makes us "better" is the height of anthropocentric hubris! Lines' complaints about Deep Ecology's anthropocentrism are a matter of the pot calling the kettle black, given his conclusion that humans have privileged status as both "of" and "separate from" nature.

—Erik Haugland of Cascadia Green Alliance, Seattle

Most hon'ble Dave Foreman and hon'ble publisher Earth First Books

Dear Sir, Salutation, Adoration greetings and good wishes for your long live & service at large to Humanity, I convey on behalf of our poor Tribal commune for whom We maintain a Library but we lack your unique publications, ie Ecodefense, a field guide to Monkeywrenching and other Books may please be spared as complimentary monograph. So, may we sir take liberty with the request to donate some of your publications new, old, bruised, defective or paper back books whatever available on any subject. We would intensive publicity here.

Dr. K.D. Chauhan, PO UNJHA-384170, North Gujarat, India

Dear Tribe,

I am interested in the subject of jobs as related to economic growth and industrial development. Having witnes-

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Bruce Boccard — RIP

by Randy Morris

The conservation movement has lost one of its brightest lights with the untimely death of Bruce Boccard. Bruce was well known for his work defending wild places. He is best remembered for his work for the high deserts of the Northwest. Bruce brought together the Committee For Idaho's High Desert in 1981, and was working in southwest Oregon at the time of his death.

Bruce played the environmental political process as he played his banjo — creatively and with untiring enthusiasm. His energy level was legendary, his dedication unwavering, and his good will cherished by all who knew him. He was a formidable opponent to the anti-wilderness forces and the mindless destroyers of singular habitats.

Bruce served on the boards of many organizations. He identified important wildlife habitats and their threatened species while he was with the US Fish and Wildlife Service. He was a principal architect of the Idaho Forest Wilderness Proposal while with the Idaho Conservation League. He laid the framework for the Idaho BLM Wilderness Proposal and mapped the structure of the tri-state Owyhee Canyonlands Proposal while he chaired the Committee For Idaho's High Desert.

He carried his pleas eloquently to the halls of Congress. Though Bruce worked within the system, he was one of his generation's most ardent voices for Deep Ecology.

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SCHEDULE

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Pigeon Uranium Mine in a sidecanyon to the Grand Canyon. Photo by David Cross.

21 Arrested in Uranium Mine Takeover

by Michael Robinson

July 13 broke pellucid and crisp on the sagebrush-studded desert just north of the Grand Canyon. An hour and a half before the sun topped the lip of the mesa, its light melded with that of the moon. To the jackrabbits, ravens, and rattlesnakes, an unusual sight materialized: seven olive-green camouflaged women and men walking swiftly across the scrub. The seven Earth First!ers used for guidance the obtrusive line of electric wire strung out like a challenge to the open desert. Sighting their objective — Pigeon Point uranium mine, one-half mile away, they conferred briefly then set out in three groups for the back of the barbed-wire protected mine site.

Remembering the slides we had reviewed, we identified the important landmarks of this gaping wound. A ridge overlooking the 90-foot mining shaft tower sank rapidly into a creek bed, which deepened into a canyon, which emptied into The Canyon. We hid in the creek bed and on the ridge. Within an hour, work had commenced at the mine, and machinery busily attacked the soft flesh underneath the violated rock and brush.

At 9 AM, the rest of the party arrived a half mile away at a BLM gate, up the road from the main entrance. They then marched to the closed mine entrance. (See John's and Jean's article). Meanwhile, from monitored Energy Fuels Nuclear (EFN) radio broadcasts, it appeared that the seven guerrillas had been spotted by the EFN copter. The crowd at the gate swept into action. Eight protesters circled the fence and leapt over. While the cops were apprehending the eight, our group on the ledge received a radio signal and climbed over the fence from the rear. They charged the tower. A worker leapt off his bulldozer in astonishment and tried to intercept the site reclaimers. He was too late. Joel, Val, and Rich quickly ascended the outside of a closed off ladder and reached the top. Michael followed, but dropped his backpack while being pushed by the 'dozer driver. The four unleashed a banner from the tower and Joel and Val kryptonited themselves by their necks to the shaft's railings. The kryptonite lock keys disappeared. Soon the four were joined by an EF! photographer, Scott, while Jack and Diana below were apprehended by the startled police.

From the tower, it was apparent that the machinery of radioactive progress had no intention of stopping. An ore laden truck edged out onto the mining road . . . but then stopped! The animals had blocked the way!

Meanwhile, the police had reached the top of the tower and arrested our two unchained protesters and photographer, yet our two chained protesters remained. (Michael had planned to block the tower platform with his neck-locked body at the ladder's top, but the lock was in his backpack below.) It took half an hour to saw off the railings of the tower and get Val and Joel, *con* kryptonite necklaces, down to the ground. The police did not heed our suggestion that they saw the rest of the tower down too.

The action was a success. We gained media coverage throughout the country. In the immediate area of our action (Kanab-Page), it was almost uniformly rabid, uninformed, and hateful — signs of an effective blow. The company claimed to have lost $10,000 as a result of the action, and had to defend its "right" to endanger the Colorado River ecosystem.

The key to our success was surprise, coordination, and an imaginative plan with fallbacks for every occasion. We effectively stopped the mining for two hours, far more impressive than many urban acts of civil disobedience where an arbitrary legal line is crossed merely to make a symbolic point. Our success is further adduced by the fact that the local "Justice" of the Peace, before whom the 21 of us who were arrested were arraigned in Fredonia, was unable politically to translate the local populace's anger at us into the maximum sentence with which he wished to punish us. We spent three days in jail instead of the far longer period which could have been assigned us.

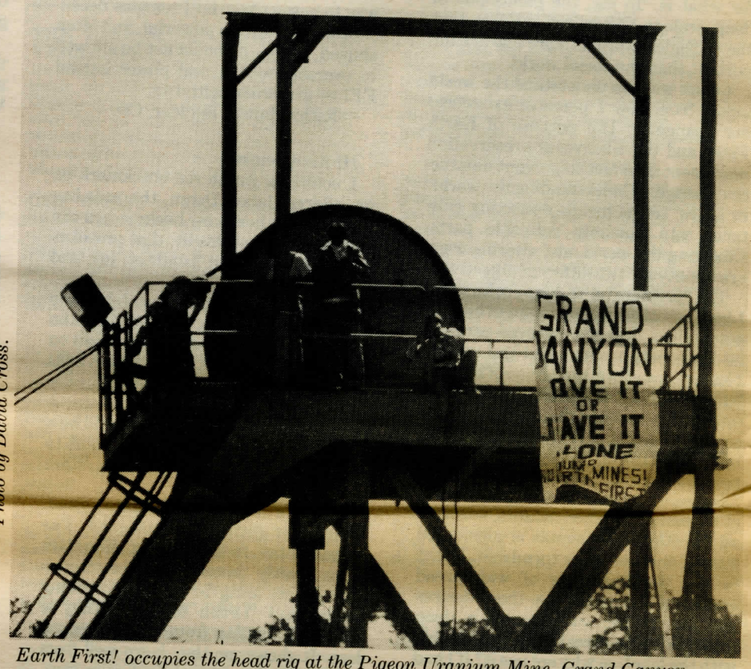


Photo by David Cross.

Earth First! occupies the head rig at the Pigeon Uranium Mine, Grand Canyon.

Bad Day in Kanab

by Jean Ravine

After Earth First! had scored mighty blows in northern Arizona against the godhead of logging, mining, and grazing, one small town man — apparently a worshiper of that godhead — tried to turn the monkeywrench on *us*. This vengeful automotive shop owner did faulty work on our car and tried to scalp us. During the ordeal which followed, we learned lessons which we will here translate into several suggestions for EF!ers:

1. Don't put yourself at the mercy of small town mechanics. Check your car before you go far from home and carry tools. 2. EF! action groups should identify automotive support members to act the same as jail support people. Many EF!ers helped us (thanks Dale, Eric, Julie, and Wobbly Bob), and there were others who, we learned later, were able to help but we didn't know who they were and were hesitant to impose our problems. In retrospect, I realize our problem was a manifestation of anger directed at all Earth First! and we shouldn't have hesitated asking for help. 3. Go to local authorities like the Chamber of Commerce or Better Business Bureau if you are scalped by a local. Be civil, and before you try theatrics (e.g. feigning ignorance when accused of being an environmentalist, and pretending to be simply an ordinary tourist), make sure your story will hold together.

Photo by Scott Yoos.

View from the head rig with Michael Robinson and Valeri Wade.

My Summer Vacation

by Dennis Fritzinger

i spent my summer vacation
in the coconino county jail;
i just wanted to save the canyon
and i knew i couldn't post the bail.
but all my friends were there with me
and we showed our solidarity;
they didn't know what to make of us
and now we're all walking free.
we're walking and driving away from
that arizona county line,
we're heading out into the wilderness
and i know we're gonna feel just fine.
a few hours breathing the air there,
a few hours beneath the trees,
a couple of days in that red rock place
is gonna put my mind at ease.
i spent my summer vacation
in the coconino county jail,
and i'll do it again (don't ask me when)
but now i'm heading on down the trail.

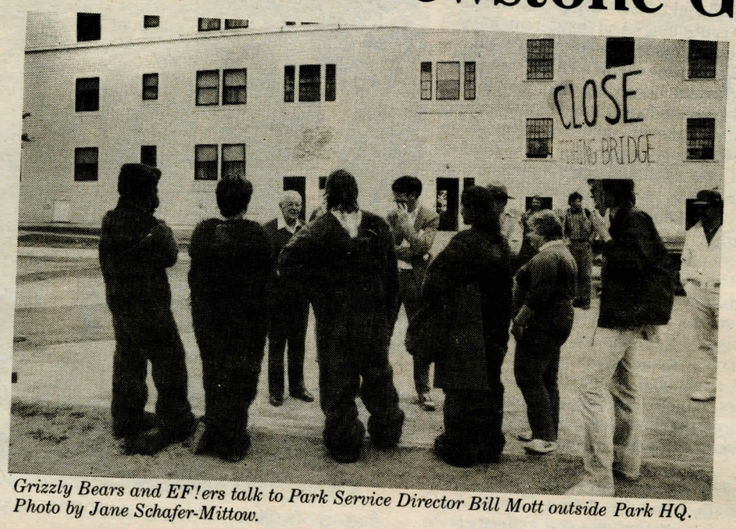
NPS Crucifies Yellowstone Grizzlies

by Randall Restless

This year, the National Park Service (NPS) has again ignored the law and opened Yellowstone National Park's Fishing Bridge facilities. As a result, the Yellowstone Grizzly Bear remains in jeopardy. Eleven Grizzlies, including at least two breeding age females, died last year in the Greater Yellowstone Ecosystem (GYE). Nine of these deaths were caused by humans, including one at the Lake development, a mile from Fishing Bridge.

The NPS decision regarding Fishing Bridge has been postponed to allow time to complete the Environmental Impact Statement (EIS) demanded by Wyoming Congressmen. According to the April, 1986, Fishing Bridge Public Response Newsletter, the draft EIS was to be completed by October, 1986. As of July, 1987, the draft has not been released, and may not be until fall of 87. Yet the NPS has already released their "preferred alternative," which calls for retaining the RV park and support facilities (store, garage, etc.) and relocating the campground elsewhere in the Park, probably at Weasel Creek near Bridge Bay. Not only is this decision premature, but the preferred alternative was not one of those listed in the Newsletter. The only sane and legal alternative is complete removal of all facilities at Fishing Bridge without replacement. Implementation of the preferred alternative would mean development of yet another piece of wild Yellowstone, and would not eliminate problems at Fishing Bridge. Rather it would create yet another place for bears to get in trouble.

The backcountry closures instituted last year by the NPS remain in effect. Many of the Park's finest backcountry areas are severely regulated or closed to recreational activity. Supposedly, this is to reduce human impacts on the bear; yet the developed areas of the Park, where most human-Grizzly encounters occur, remain open and are being expanded.



Grizzly Bears and EF!ers talk to Park Service Director Bill Mott outside Park HQ. Photo by Jane Schafer-Mittow.

To protest the opening of Fishing Bridge, the Earth First! Grizzly Bear Task Force visited Yellowstone on May 30. We were not the only people there concerned with the management of the GYE. The Greater Yellowstone Coalition was holding their annual meeting at Lake Hotel, attended by over 300 people, including NPS Director William Mott and Assistant Interior Secretary Bill Horn.

At Fishing Bridge, our group of five assembled. Four donned bear suits and hoisted huge banners, including Gary Larson's famous "Grizzlies In, Bureaucrats Out" banner. I hefted a wooden cross on my back and slowly plodded across the bridge. Atop the cross was a sign reading "NPS CRUCIFIES GRIZZLIES!" Photographers bustled about. The only thing missing were the tourists. We wanted action, so we decided to head for Lake Hotel. As we prepared to leave, a van of demonstrators arrived from Bozeman. Off we all went, to that ugly yellow building which desecrates the shores of the lake I call Sky Mirror.

The parking lot was jammed. We unfurled banners, passed out our updated pamphlets, and collected signatures on petitions. DJ approached an older gentleman who introduced himself as William Penn Mott! Mr. Mott talked with us for 20 minutes. Four of us were still in bear suits as we questioned him about the Park Service's failure to close Fishing Bridge. An entourage of rangers lurked behind Mott, including Park Superintendent Bob Barbee, who gnashed his teeth, looking impatient. Mott told us the Fishing Bridge EIS, long overdue, has been delayed to allow for completely accuracy to assure that the best decision is reached. Fine, but the best decision was made years ago, when the NPS recommended the complete removal of Fishing Bridge in the Yellowstone Master Plan. We voiced our concern that Fishing Bridge may be open several more seasons while legal challenges to the EIS decision run their course. Mott told us that he liked our tactics and to keep up the pressure, and also said, "Next time, show up in wolf costumes." [Mott allegedly favors reintroduction of Gray Wolves into Yellowstone Park.]

Our demonstration was in high contrast with events within the bowels of the hotel. Tony Povilitis of the Campaign for Yellowstone's Bears, there to give his perspective on the Yellowstone Griz, was disappointed with the atmosphere of the convention. Much of the convention consisted of back-patting and misplaced optimism despite the accelerating degradation of the Greater Yellowstone Ecosystem. John Mealey, federal bear "expert," used grossly misleading figures in attempting to show a recovery of the Yellowstone Griz. The audience ate it up! Admittedly, 1986 was a fairly good year for Grizzly reproduction, but one year doth not a healthy population make — not when Griz habitat is being destroyed by increasing developments and clearcuts, and man-caused mortality remains the primary cause of death. Tony challenged Mealey's claims. He and the EF! Griz Task Force were the only ones loudly voicing the truth about the Griz situation in the GYE: Trouble is mounting, and vast changes must be wrought, both in federal policy and in public awareness, before the survival of the Great Bear in Yellowstone can be assured.

Randall is presently organizing the bike-a-thon for Yellowstone's bears. Please join Randall on the ride, beginning August 26 at Grant Village and ending in Bozeman on the 31st. For info, contact Randall, c/o Montana EF! (address in Directory).

Mt. Graham Confrontation

The battle for Mt. Graham is about to enter a new phase. In late August or early September, Arizona Earth First! intends to close and reforest the Hawk Peak road. Expect a non-violent civil disobedience-type confrontation. The Freddies have publicly admitted this road needs to be closed and reforested, but they promise to arrest any volunteers who implement their recommendation. To become part of the AZEF! Mt. Graham reforestation crew or to help with support actions, contact Ned at 602-745-3907 or POB 5871, Tucson, AZ 85703.

Arizona Wolf Reintroduction

by John Patterson

Hopes were high for Arizona reintroduction of the nearly extinct Mexican Wolf, a subspecies of Gray Wolf (see article Litha issue); but according to an article in the *Tucson Citizen* (7-17), new Arizona Game and Fish Director Temple Reynolds has placed both Gray Wolf and Grizzly Bear reintroduction programs "on the back burner for several years." He declared the delay to be "in the best interest of the resource and the citizens of Arizona." The resource to which he refers must be public lands cattle ranching.

This change in policy comes despite successful Wolf captive breeding programs with a population ready for release, favorable press, and the wishes of the US Fish and Wildlife Service. As Reynolds claims the public needs education first, tell him you are ready for Wolves and that you object to his stalling of the Wolf reintroduction program in Arizona. Write: AZ Game & Fish, POB 9099, Phoenix, AZ 85068.

The Second Battle of Elk Mountain

by New Mexico Earth First!

On May 9, All Species Day in Santa Fe, the Actor's Workshop — accompanied by a five piece orchestra, several Earth First!ers, and volunteers of All Species Projects — performed a puppet drama called "The Elk Mountain Controversy" to bring attention to the proposed "Creek Timbersale" on Elk Mountain in the Santa Fe National Forest. Old timers remember Elk Mountain, but for the rest of us, some background...

Elk Mountain reaches an elevation of 11,661 feet, on the southern edge of the Pecos Wilderness which ends on its northeast slope. The summit and remainder of the mountain with its many creeks, one of which (Gallinas) supplies Las Vegas with water, were excluded from the Wilderness because of a road to an old mica mining claim. Elk Mountain is, however, de facto wilderness, home to large Elk herds that gather there to calve, as well as Black Bear, Bobcat, Coyote, Mountain Lion, Red Squirrel, Tassel-eared Squirrel, Rock and Golden Mantled Squirrel, Pine Martin, and more than 60 species of birds, including the rare old growth species, the Pileated Woodpecker. The mountain is also home to large Ponderosa Pines, Douglas Firs, true firs, and Engleman Spruce, much of which the timber industry claims is "overripe." In the '60s and '70s they sought to harvest them, but were thwarted by environmentalists.

Now they are trying again. A team of Forest Service experts, Fish and Game biologists, and two civilians (one a representative of Duke City Lumber) have drawn an arbitrary line around 7200 acres including the Elk Mountain summit and designated it a wildlife B management area, which means they manage for timber first and Elk second. Old growth habitat, which cannot be regenerated, would be lost. Elk also mean money, for Fish and Game depends almost entirely on hunting licenses for revenue. So the plan is to artificially segregate this 7200 acres to achieve a 60/40 ratio of clear pasture to wooded

calving area. In other words, basically clearcut 60% of it, leaving a few scattered trees — to avoid the word 'clearcut.' The proposal calls for 14.3 million board feet to come from this sale, fully one-third the allowable annual amount from the entire Santa Fe National Forest.

This is high altitude logging, mostly spruce, which hasn't been cut heavily anywhere in the Santa Fe Forest since the 1975 forest plan was issued. In the Jemez in the '60s, ostensibly due to a Spruce Beetle disaster, the Freddies denuded 2000 acres — which have not recovered. High altitude spruce environments are extremely fragile!

Nature should be left to do her job on Elk Mountain. The forest needs large downed logs to sustain its diversity. Insects, disease, and small fires will create the small openings needed for wildlife. There are already over 75 miles of logging roads in this area of the forest. It's time to start closing roads.

Opponents of the proposed Creek Timber Sale have formed the Elk Mountain Action Party. The Party, which includes EF!ers, requests that "Elk Mountain not be managed for timber but be redesignated as a semi-primitive, non-motorized area in the upcoming Santa Fe National Forest Management Plan." Signatures have been gathered on a petition to present to the Forest Supervisor. We are also trying to establish a network of Forest Guardians, stewards who would take personal responsibility for certain areas. With enough participants, we could cover much ground and keep the Freddies from getting too slippery.

Letters should be sent to local newspapers and Brad Powell, Pecos District Ranger; Maynard Rost, Forest Supervisor, Santa Fe NF, Pinyon Bldg, POB 1689, Santa Fe 87504. For information, contact: Rich, 456 Amado, Santa Fe 87501 (984-1097).

Kalmiopsis . . .

Continued from page 1

per climber, we had to bushwhack down the ridge. Some of the climbing was done at night." Jakubal noted that the combined weight of the equipment for the five climbers was over 500 pounds, and that getting all five and their gear into the trees took over ten hours.

The climbers were strategically stationed in the cutting unit so as to prevent any felling. Timber faller Steve Collins related his respect: "We're going home. We can't do any felling with them up in those trees. They've got a point, and it's obvious they believe in what they're doing."

Perched near the approaching clearcut was Thunder Cloud, 80 feet up. To his right was Clear Blue Lou, while 110 feet up a Douglas Fir was Duff Vermont. Behind Duff sat Sol, 150 feet up a Grand Fir. Elmo Cedar waxed philosophically from his perch, quoting Aldo Leopold: "The first law of intelligent tinkering is to save all the pieces." Each tree sitter displayed a banner demanding an end to the destruction of old growth forests.

As this reporter walked away from the blockade site, the call of the Varied Thrush rang out amongst the shambles of the forest. For a moment, it seemed as if the forest had come back to life, if only out of hope. I looked up the slope and saw the crouched figures of Earth First! support teams filtering through the woods like the ghosts of forest avengers, renewed from the grave. The battle begun four years ago with the successful Bald Mountain Road blockades was continuing. And though cutting will continue, it shall not be wholly lost.

By the time of this writing, five of the blockaders occupying the yarder had been arrested and hauled away by Curry County sheriff deputies. Rhody-Dendron was later removed after great effort by climbers with sophisticated equipment, including drills to remove the kryptonite locks binding her to the yarder. As the blockaders had shut down operations for 12 hours, MEDCO is threatening to charge them with restitution costs. The six who went to jail from the yarder were released by the judge but prohibited from reentering Curry County (which prohibition could be challenged in court). Four tree sitters remain, as the war against the Forest Service over the most diverse forest on Earth continues.

The above action was led by Earth First's Nomadic Action Group. NAG needs contributions and activists to be able to expand its dramatic efforts to save wilderness. (NAG EF!ers are now talking of an action against enemy of the trees, Senator Hatfield.) Send donations, or letters volunteering services, to: NAG, c/o POB 83, Canyon, CA 94516.

James Jackson being removed from yarder. Photo by David Cross.

A Visit to Siskiyou HQ

by Budworm, Kathy Hands, & David Helm

June 15, 12:05 PM: We drove to a phone booth across the street from the Siskiyou National Forest headquarters in Grants Pass, Oregon. There we checked in with George Callies, who began calling the media. At 12:07, we pulled up to that dark palace wherein Supervisor Ron McCormick and his demons work their evil magic. Martha stepped from the van and into the building — she was to run interference for our subsequent entry. Fifteen seconds later, we walked in a line, Mitch, Kathy, David, Charlie, into the entry chamber. Mitch locked the doors with a chain. Charlie placed down our portable toilet and food bag, then walked calmly out of the vestibule. David and Kathy secured the outer door.

We wanted the world to know who is responsible for the ongoing destruction of the West Coast's largest unprotected roadless area — the North Kalmiopsis. This is why we formed our own affinity group, apart from the continuing actions in the forest west of Grants Pass, Oregon. A nomadic action group must always set its own agenda.

The response was slow. The secretary at the front desk had her mental circuits so overloaded by Martha's question, "Where is a nice place to camp out around here?", that we didn't even register in her mind — we were not there. The Freddies, expecting us only in the woods, were caught totally off guard by our urban hit.

Ironically, it was Supervisor McCormick who first noticed us. He was on his way out for lunch. The door didn't open. "Oh, how long do you plan on staying in there?" "Until you stop cutting old growth," we answered. Our sleeping bags attested to our seriousness. Ron, not wanting to offend whatever industry executive he was to meet for lunch, strutted out the rear exit.

We decorated the glass walls with Earth First! posters and our message to save the Kalmiopsis. We conducted media interviews through the small opening between the outer doors. However, in less than an hour the Fire Department arrived to cut through the chain (and almost Mitch's hand) with what looked like a portable mill saw — that thing would have sliced through a head as hard as Reagan's without even heating up! The chamber filled with sparks, and the cops emerged from the clearing smoke. From one cell to another; it was time to go to jail, again.

This creative action by Kathy, David, and Bud earned them 12 days in jail, which precluded their participation at the Rendezvous. Nonetheless, they rushed to Arizona in time for the action against the Pigeon uranium mine.

Some Scenarios for the North Kalmiopsis

NORTH KALMIOPSIS CAMPAIGN CONTINUES

In its campaign to stop Forest Service liquidation of the North Kalmiopsis Roadless Area, Earth First! recently blockaded logging on the Sapphire Timber Sale. The North Kalmiopsis is a 150,000-acre old growth island lying between the Wild segments of the Rogue and Illinois Rivers. It is the heart of the largest, least-fragmented old growth forest on the West Coast. The Forest Service plans to clearcut most of the North Kalmiopsis. During the Sapphire blockade, EF! spokesperson George Callies noted, "It is particularly appropriate we take our protest into this sale being cut by the Medford Corporation (MEDCO)." Run by a corporate raider, MEDCO has shown it cares nothing for sustained yield or the community around its private timberland.

The story in this issue about the successful Sapphire blockade conveys ideas about how to stage a successful action on behalf of old growth. The following thoughts may give activists more ideas about old growth campaigns in general, and more particularly this campaign to save the North Kalmiopsis area in Curry County, Oregon.

by Shiva

Oregon's Curry County, location of most of the North Kalmiopsis, has never had a demonstration before this year. The sheriff, new at his job, has earned grudging respect from the local young folks for being far more liberal than his predecessor. He's not a softy, but he's not the head-shaving brute he replaced.

Much of the population of Curry County is on the coast. The proportion of native Oregonians to recent out-of-staters leans in favor of out-of-staters. The main business of Curry County is tourism. Logging pays for the school system; however, with the closing of many of the mills slated to take place within five years, the county government is eager to shift to "end-point" tourism and retirement living as alternatives for economic stability.

So the locals are mixed in their feelings toward environmentalists. Take advantage of this. Be friendly. Listen to them. They often know more about the region and the issues than you do. Drink with them. Talk with them, NOT AT THEM. Eco-preaching falls upon deaf ears here, unless you discuss the issue in terms of watershed destruction and siltation of salmon and trout habitat. They don't want to hear about the rape of the Earth Mother or intrinsic values of wilderness or such truck. They DO, however, care about their rivers, the Rogue and the Illinois. If you can explain clearly the impact of logging on the rivers' health, they will understand.

Now for some scenarios! Civil disobedience, outreach, monkeywrenching:

CIVIL DISOBEDIENCE — TREE SITTING: Your affinity group picks one of the timber sale units slated for cutting. Using lightweight materials, construct platforms and send them up trees after work has stopped for the day. Three sitters should close down a sale unit, especially if rope or cable is run between the platforms in such a way as to block the falling pattern. The logging companies have a policy, since the beginning of July, to avoid all contact with tree sitters, to avoid confrontations that inevitably lead to media coverage. The Forest Service has a similar policy. Tree sitters should bring their camping needs. Extra batteries for flashlights and walkie talkies are important. Assume five gallons of water per week. Dried or canned foods are best. A small camp stove boosts morale. Bring a tent or large poncho. Headset style walkie talkies are ok for short range tree-to-tree communications. Three to five watt CB handsets are best for tree-to-support communications, and to talk to loggers. Tie everything to the tree or platform. This includes pens, sleeping bag, yourself, etc. Platforms are safe. Your weight is distributed among all six ropes. Balance is similar to skateboard balancing. Keep a harness belt on.

ROAD BLOCKADES: For good coverage, notify the press just prior to initiating the action. Assemble near the locked gate leading into the timber sale on a working day. Move those willing to be arrested to the gate and start the action. Locking oneself to the gate is dramatic. For greatest effectiveness, blockade road in at least two waves; i.e., once the first group has been taken away, a second group should resume the blockade.

SLASH BURN BLOCKADES: One of the great evils perpetrated in timber harvests is the broadcast burning of the undergrowth, humus, and snags left after the big trees are removed. Millions of microbes, insects, small mammals and other life forms, vital to restoring a diverse forest, are burned to death in a holocaust of kerosene. Stop slash burning by occupying the stumpfields. The Forest Service will not allow the burning of the cutover area if humans are present. Chaining yourselves to standing trees or to logs deep inside a slash pile to be burned will force them to suspend burning, while your support crew explains the importance of keeping the understory vegetation and humus alive. If the Forest Service states burning is important for a quick fertilizer fix for the replanted trees-to-be, reply that the replanted saplings will do much better within a complex ecosystem than a monoculture.

DOWNED TREE OCCUPATIONS: A sale that has just been cut can be occupied and work suspended if CDers chain themselves to the felled trees. This can be done with either freshly fallen trees still lying on the slopes or with trees piled on the loading deck.

SALE OCCUPATIONS: CDers simply enter the units being cut and refuse to leave. The loggers will not fall trees on protesters. Disperse widely through the sale unit. The heavy undergrowth and steep hills will make it nearly impossible for law enforcement agents to carry limp protesters out of the sale. Chains and locks are useful for prolonging the action.

OUTREACH — LEAFLETTING: There are several nearby resorts along the Rogue River. Many environmentally conscious tourists stop at them. Leaflet when tourists come off the boats for lunch or at the departure and returning sites at Gold Beach. Many of these tourists have no idea that forests in the Rogue's watershed are being clearcut. Gold Beach and Brookings — two coastal cities within the Kalmiopsis bioregion — are geared toward tourism. Both

Clearcuts in Kalmiopsis. Photo by David Cross.

are excellent places to leaflet people from many states and nations.

TALK SHOWS: A daily radio talk show is active in southwest Oregon. The show offers time for opinions and announcements of coming events. It runs weekdays from 11 AM to 1 PM, and is a fine way to communicate with the local citizenry.

LOCAL PRESS: Neither of the two weeklies, *Curry Coastal-Pilot* and *Curry County Reporter*, is especially biased for or against logging. The Pilot's reporter said their paper never receives literature from environmentalists, only from the timber industry. They will, however, cover any environmental events in the Kalmiopsis. As they have Associated Press teletypes, they can send the story out on the national newsnet. Use them; like much of the coastal community, they realize logging in southwest Oregon is on its way out.

MONKEYWRENCHING — (Disclaimer: this section is theoretical. Nobody should do these things.)

LOCKS: Glue and/or toothpick locks at the timber sale. These include locks on gates, crummies, and heavy equipment. Many big machines have locking oil caps and door and ignition locks. Use superglue, crazyglue or other quick dryers smeared on toothpicks, nails, bits of wire or wood.

ROAD REMOVAL: Using pickaxes, two people can remove enough of a logging road to render it impassable in 15 minutes. Select hard to repair areas like steep hillsides or sharp curves. PLACE BARRIERS AND WARNING SIGNS ACROSS THE ROAD BEFORE LEAVING. NOTIFY THE PRESS AT ONCE.

BIG MACHINES: Remove valve cores from tires. Punch holes in tire sidewalls. Dump silt in the oil system, rice in radiators (minute rice is best). Crunch instrument panels. Vandalize in general. DO NOT WRENCH FIRE TRUCKS OR WATER TRUCKS. Refer to *Ecodefense*.

TREE SPIKING: Place nails, spikes or rock cores out of reach of the chainsawyers, or put them in the cutting zone with a large "spiked" spraypainted on the tree. Or, just paint the word "spiked" on the tree, but don't actually spike it. Who can tell?

Monkeywrenching halts the logging and puts the clearcutting in the national spotlight. Moderate enviros then have the chance to be heard nationally. Freddies will be forced to justify timber boondoggles like the Kalmiopsis — which they cannot do!

Randy Prince in his tree in the North Kalmiopsis. Photo courtesy Siskiyou EF!.

ERRATA: With considerable embarrassment we apologize to Mark Williams and our readers for the incomplete version of Mark's condor article in the last issue. We still cannot explain the disappearance of half his article, but we suspect the computer ate it, as computers are wont to do.

French Wine vs. Uranium

by M. Bird

In the past year, the French nuclear establishment has suffered several blows to its credibility. As mentioned in the last issue, the Superphenix breeder reactor has been closed at least until fall, following a sodium leak so dangerous that even the normally torpid French public became distraught. The following reports describe two other embarrassments for the plutonium purveyors.

NUCLEAR PLANT CABLE FAILURE: According to an article by Mycle Schneider in *Que Choisir*, 20 French nuclear power plants contain defective control-command cables. These are the cables that carry messages between plant operators and the reactors themselves.

The insulating material in the cables drips and is losing its ability to insulate. The drips could result in a short circuit or false signals. The loss of insulating capacity could result in false signals also, or in complete loss of signals. This means that when an operator, in an emergency, tries to shut down a reactor by lowering the control rods, the control rods may not receive the message. Loss of control over a reactor could cause a melt-down.

The cables are all from one company, Cable Crosne. Electricite de France made insufficient checks on supplies. The dripping of insulation was discovered in 1980, and a confidential report completed in 1982. Safety authorities then forbad the installation of more Crosne Cables; but 1000 kilometers of the substandard cables were already in place.

WINE GROWERS DESTROY EQUIPMENT: (This is roughly translated from the nuclear industry publication, *Revue Generale Nucleaire*, 7-8/86.) Last August, a commando group of about 200 wine growers destroyed drilling equipment belonging to Cogema, installed near the village of Beaufort, in le Minervais, on the boundary of Aude and Herault. Cogema, which already exploits uranium deposits in the Herault region, had announced its intention to conduct exploratory drilling to study a deposit extending beneath the villages of Beaufort and Azillanet. After that announcement, agricultural organizations stated that they "opposed all drilling in the region, which produces a famous wine."

On August 27, a team from Cogema came to install a drilling derrick near Beaufort, provoking a gathering of wine growers. Tempers flared, and about 3 PM the wine growers overturned the six-meter high derrick, demolished the geological equipment, and burned a Cogema truck.

We recommend, to the wine connoisseurs among our readers, wines from the Herault region of France: A finer bouquet can scarce be found.

Playing God or Frankenstein in Wisconsin?

by Will Fantle

[ed. note: Midwestern Earth First!ers have started a local EF! newsletter, the first issue of which is one of the finest EF! newsletters we've seen. Those who want to receive it or contribute articles, art, poems, or money for it, should write: Midwest Headwaters EF!, c/o S.J. Moore, 1415 Highway C, Grafton, WI 53024. The following article is taken from Midwest Headwaters EF! News, *7-87.]*

BioTechnica International, a Massachusetts-based company, has purchased 360 acres of land near the town of Arkansaw and the Chippewa River in western Wisconsin for their field experiments, which if allowed, will introduce new life forms into our environment. By early July, BioTechnica scientists hope to begin their first intentional release of a genetically engineered microbe, which they are calling a "superbug."

This "superbug" is a human-made cousin of the common rhizobia bacteria. Rhizobia affix themselves to the roots of plants like alfalfa, in a symbiotic relationship. In exchange for sugars provided by the alfalfa, the rhizobia convert atmospheric nitrogen into a chemical form used by the host plant for making proteins essential to plant life and seed development.

BioTechnica claims their new superbug does a better job of nitrogen exchange and will increase alfalfa yields by up to 20%. Wisconsin is the number one alfalfa producer in the US (alfalfa, incidentally, is not a native to the US, having been introduced in the late 19th century), with production covering four million acres and yielding 14 million tons, worth about $700 million. Should BioTechnica's experiments prove successful, officials predict many other experiments in the future at their Wisconsin test site, beginning next year with work on soybeans.

The US EPA and Agriculture Dept. are coordinating their review of BioTechnica's rhizobia proposal, and expect to make a determination by early July. Wisconsin's DNR and Dept. of Agriculture are also considering some form of regulation. Some state legislators, notably Senator Jim Harsdorf, are pressing for Wisconsin agency oversite. A national watchdog group, the Foundation on Economic Trends, is one of several groups monitoring the federal approval process and has threatened to go to court to block BioTechnica's test should it be approved.

WHAT YOU CAN DO: Petitions are being circulated calling for a one-year moratorium on field testing of genetically-engineered lifeforms. Write Clara Bauer, Rt.1, Box 112, Durand, WI 54736 (715-672-5521) for copies. Send your opinions to your elected officials. For more information, contact Foundation on Economic Trends, Andrew Kimball, 1130 17th St. NW, Suite 630, Wash., DC 20036 (202-466-2823).

Grazing Fee Bill Introduced

by George Wuerthner

On June 4, Representative Mike Synar of Oklahoma introduced legislation to increase grazing fees on public lands beginning in 1988 to bring them more in line with current market values. At present, both the BLM and Forest Service charge $1.35 per AUM (animal unit month) which is one-fifth the estimated AUM market value of $6.35. In 1985 the Office of Management and Budget estimated that the current fee of $1.35 only covers 35% of the cost of rangeland "improvements" and management.

Presently, only 22,000 permittees, less than 2% of the livestock industry, graze on public rangelands. These permittees are in effect subsidized by US taxpayers. To correct this imbalance, Synar's legislation would establish a fee based on six different pricing regions taking into account the market value of the forage, with annual adjustments to be based upon changes in private lease rates. In addition to raising fees, Synar's legislation would require that at least 25% of the fees collected be used to improve riparian zones, in particular those of value to wildlife.

Public lands permittees claim that since public lands are in poor ecological condition, fees for their use should be lower. However, the recent appraisal that estimated the market value of public rangelands at five times the current fee considered range condition in the appraisal formula.

WHAT YOU CAN DO: Write your US congresspersons (senators, Senate, Wash., DC 20510; representatives, House of Representatives, DC 20515) urging them to support legislation raising public lands grazing fees at least to market values.

CONVERGE ON THE WORLD BANK TO PROTEST RAINFOREST DESTRUCTION!

Earth First! and the Rainforest Action Network will protest against World Bank policies that promote rainforest destruction, during the last week in September at World Bank headquarters in Washington, DC. EF!ers in the DC area will receive a mailing providing details. Others should contact the Rainforest Action Network (see Rainforest Report) or Bay Area EF! (see Directory) for info. Activists from throughout the world are urged to attend this major action. Shortly after this action, there will be an Earth First! East Rendezvous, probably in the George Washington National Forest, and probably to be followed by an action in opposition to that Forest's mismanagement. Again, central-eastern EF!ers will receive a mailing with details. Details will also be available from eastern EF! contacts.

Down with the Elwha Damns!

by Rabinowitz

"EL-WHAA" echoed the battlecry over the Olympic Peninsula the last weekend of June as Earth First!ers from throughout western Washington gathered on the banks of the Elwha ("Elk") River to strategize for a campaign to help the river free itself from two dams (see Bhyst Wrath's article). The power of the river was still impressive, but the unnaturally clear blue-green waters were disturbing for anyone who remembers what that signifies for the once greater, once brown Colorado River.

We planned a pre-dawn action to simulate the cracking of the 400 foot high dam intruding on Olympic National Park. We would attempt to circumvent the increased security at the guard tower, dump paint down the wall of the dam to form a symbolic crack, and paint salmon leaping for freedom. A rally had been planned for noon that day to attract local folks in Port Angeles, and this would lead to a car caravan back to the dam to observe the crack and help it along with a raffle drawing to determine who would have the privilege of pushing the ceremonial plunger to blow the damn thing up.

We held sweats the night before the action, which proved to be a great way to prepare for it. At first light we drove to the dam, where we met a depressing sight: a huge structure vilifying a beautiful gorge with concrete, metal railing, a guard tower, and chain link fence extending for a few feet on either side of the wall approaching the top of the dam. Topped with barb wire, the fence was meant to deter visitors, but didn't stop us. Budworm and I slithered around it, then ran along the top of the wall to a platform overlooking the center of the dam. Reconnaissance reports hadn't prepared me for the sight. I couldn't even see the bottom of the gorge. On one side I saw an 18-inch wide dam edge above deep water and on the other side an endless drop. The thought of reaching from the rungs over the deep water to the narrow top of the dam made me tremble. One mistake would mean death. Budworm, being taller than I, decided to check the situation for me, and descended the rungs. He managed to reach from the rungs to the top of the dam, but barely. He looked up, sobered. "I don't think I should advise you to . . ." I handed down the two cans of paint and cautioned him not to walk far along the edge. As he poured, I stepped up to the higher platform to look at the result. For all the risk, it was disheartening — two gallons were not nearly enough, and there was a lip on the dam near the top that caused a gap in the crack. But it was done. Budworm carefully walked back with the empty pails. I retrieved them and then watched him take the worst risk yet. Deciding it was too difficult to reach back for the rungs without falling into the water (possibly not to be able to get out), he leaped to grip the edge of the platform with one hand. Horrified, I grabbed his hand to keep him from falling over the abyss. Together, we pulled him up. We learned our lesson: carry climbing gear.

We then retrieved the enamel paints. I painted two salmon on the front of the dam's abutment, which faces the tourist road, and Budworm painted "Elwha Be Free." We ran for the van just as the sun broke over the forest. The salmon are still leaping for that crack to be, and "Elwha Be Free" is easily visible from the road.

Our rally in Port Angeles attracted over 20 supporters and a reporter. Susan painted our faces in scenes of trees, clouds, and salmon. We displayed signs, sang, sold buttons, and held a skit with a salmon woman (salmon printed on her shirt, silver and black scales on her legs) rushing against a cardboard dam and breaking it, releasing the Elwha waters (others of us in blue shirts).

The caravan to the dam featured many cars decked in ELWHA signs. Admiring our night's work, we proceeded with our raffle drama. A member of our group won the honor of blowing up the dam, and did so with due ceremony and a firecracker. We held a closing circle before parting ways, to be rejoined here in the future to give the Elwha the final nudge to freedom.

Elwha be Free

by Bhyst Wrath

Washington Earth First! led an action June 28th (see article by Rabinowitz) on the Elwha River, which flows north from the Olympic Mountains into the Strait of Juan de Fuca just west of Port Angeles. We called for the swift removal of two major dams which have shackled the glacial torrents for over half a century. Although it is extremely rare for a large dam to be removed, a few factors combine to make the Elwha dams ideal trend setters. The dams decimated the Elwha's salmon runs and now stonewall hopes for recovery. They are old and structurally weakened — looming threats to the Lower Elwha Klallam tribe living at the river's mouth. Even short-sighted economics favor dam destruction as the dams have cost the local fishing economy millions while squeezing power from the river that could be replaced at near-equal cost.

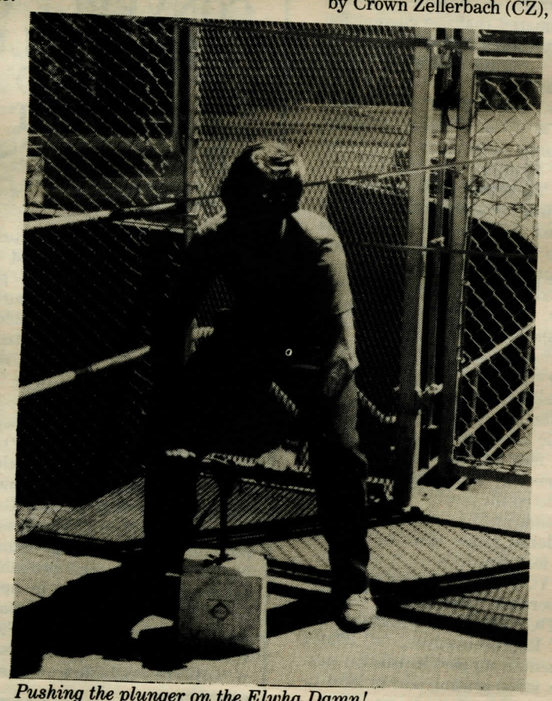
Several groups have been granted intervention in the application process for relicensing of the dams. Earth First!, along with these groups and independent locals, longs to see engineers put to work removing these constipative monstrosities.

What follows is a description of the legendary salmon runs and the damns that destroyed them. Much of the account is based on Bruce Brown's brilliant social/ecological history of the Olympic Peninsula, *Mountain in the Clouds*.

In the Elwha River, with its many miles of ideal spawning ground, the legendary "tyee" Chinook Salmon evolved. These fish, by far the largest on the Olympic Peninsula, navigated a treacherous series of narrowing canyons, climaxing at Goblin's Gate, before reaching the shady spawning riffles between Lost River and Long Creek. The climb up those powerful rapids contributed to the selection of larger fish. As late as 1930, individuals weighing over 100 pounds were still common. Longevity also bettered their chances of reproducing, and it is believed that many lived 12 or more years, compared to four or five years common today.

More than 8000 Chinook spawned in the river annually. The Elwha River also supported sizable runs of every species of Pacific salmon found in North American waters. Elders of the Elwha Klallam tribe still remember the tyee, as well as the strong runs of Sockeye, Coho, and Chum. Most abundant were the Pinks, which swarmed the river 275,000 strong every other year.

The construction of two dams on the Elwha's main stem destroyed the salmon. The first was constructed between 1911 and 1913 five miles from the river's mouth. Financed by the Olympic Power and Development Company (OPDC), a Chicago investment firm with several prominent Seattle businessmen on its Board of Directors, it was in violation of state law requiring construction of fish passage devices. Purchased in 1919 by Crown Zellerbach (CZ), it has never been licensed by the Federal Energy Regulatory Commission (FERC).



Pushing the plunger on the Elwha Damn!

The second dam was initiated upriver in 1926 by the successor to OPDC. It is a 200-foot high concrete slab stretching 860 feet across Glines Canyon. The 400 acres drowned beneath its reservoir is now called Lake Mills. Crown Z acquired this dam in 1936, two years before it was enveloped by the new Olympic National Park. The license for this dam expired in 1976, and it has operated on a year-to-year basis ever since.

The waters impounded by these damns together have drowned almost 1000 acres of prime streamside vertebrate habitat. Elimination of this habitat, and of the salmon whose carcasses represented a vital source of protein, has reduced the carrying capacity of the area for Cougar, Bald Eagle, Fisher, Marten, and others.

An Elwha hatchery, built illegally in lieu of fish passage devices, began operation in 1915. At first the state collected eggs from salmon born before the dam was built, but within a few years almost none of the wild salmon that used to spawn above the dam remained and the hatchery failed to replace them. In 1922, the hatchery was abandoned.

The immediate effect of the first dam was that nearly all spring Chinook and Sockeye were lost, along with most Coho, Pink, and Chum Salmon. Only the fall Chinook that spawned in the lower river were relatively unaffected. The dams caused many of the best gravel spawning grounds to be cut down to boulders and bedrock.

An unexpected gradual effect of the dams is that Ediz Hook, the three-mile-long spit that forms the natural harbor of Port Angeles, is losing more than 13,000 cubic yards annually because the dams have blocked the flow of natural sediment from the Elwha River. In 1973 the Corps of Engineers began a 50-year project to maintain the Hook by quarrying rock and gravel from the Elwha and trucking it to the spit, though their own EIS noted that the corresponding increase in rockfish on the spit would likely mean increased predation on the migratory juvenile salmon.

Not only salmon are threatened by these dams. The Corps of Engineers released a report in 1978 on the lower dam finding it "structurally unsafe" and urged immediate repairs or "a controlled breaching of the dam." Although CZ had received a similar report ten years before, it did nothing.

If not removed, the dams will need to be refurbished soon. They generate only about one-third of the power required by a single CZ mill (now owned by the James River Co.) in Port Angeles. The US Fish and Wildlife Service estimates that the river and its tributaries above the upper dam could provide habitat for almost 350,000 adult salmon, Steelhead, and Cutthroat Trout.

Unfortunately, in 1975 the state negotiated a contract with Crown Zellerbach that allowed the company to pay 26% of the cost of building a rearing channel, and to stop radical fluctuations in flow downstream, in exchange for its release from any future claims by the state. In effect, CZ purchased for $145,000 a state pardon for millions of dollars in damages. On top of that, the contract aimed to raise only about 10% of the number of fish in the runs destroyed by the dams, replaced wild with hatchery-bred fish, and excluded the two choicest salmon runs.

When the operators release water from the dams it causes a roaring wave downstream. Instant flooding is a common result, flushing away salmon rearing beds, knocking down trees, sending salmon across roads, and destroying nets. The Elwha Klallams often must sandbag their community center. Though people downstream are supposed to receive warnings, they usually do not; nor do they receive compensation for damages.

Despite the havoc the dams have wreaked on the river ecosystem, prospects for fish recovery are great because most of the watershed is protected within Olympic National Park. Officials especially want the spring Chinook back, the now nearly extinct genetic strain that produced the tyee salmon.

The National Marine Fisheries Council and the Olympic Park Associates (OPA), as well as the Sierra Club, Friends of the Earth, Seattle Audubon and the Point No Point Treaty Council, have been granted intervention by FERC in the application for relicensing of both dams. OPA is appealing to the National Park Service (NPS) to assert its jurisdiction over the upper dam and remove it. They cite The National Park Act of 1916 which mandates that NPS pass on unimpaired the "resources" under its care.

A victory may be close. Last year, Senator Dan Evans included provisions in his Oly Park boundary adjustment bill to require ". . . a study and review of the feasibility of the removal of the Glines Canyon dam . . ." The bill included replacement power for the CZ mill, yet was defeated in complex political wrangling having little to do with the Elwha dams.

Earth First!'s goal is to focus attention on the damage these dams cause, and to ignite the political will that can seal their doomed fate.

WHAT YOU CAN DO

Write your US senators and representative and Washington's Congresspersons and encourage them to support river liberation: Senator _____, US Senate, Washington, DC 20510; Representative _____, US House of Representatives, Wash., DC 20515. Also write Olympic National Park and demand that they assert jurisdiction over the upper dam and remove it from this sacred preserve: Olympic National Park, 600 E Park Ave, Port Angeles, WA 98362.

Washington EF! at DNR

by Moth Marplot

On the day after summer solstice, good folks from Washington Earth First! and two Spotted Owls kept their promise of civil disobedience made in the Litha 87 issue. At noon, the birds and beasts gathered at the Washington state capital campus to confront the rapers of Washington's old growth forest — the Destroyers of Nature's Rights (alias Department of Natural Resources, DNR).

The impetus behind our demonstration was the fact that DNR's proposed old growth cutting on the Olympic Peninsula between the Hoh and Clearwater Rivers would not only severely diminish Washington's last few stands of old growth, but would also mutilate prime Northern Spotted Owl habitat and isolate owl populations. Also, WEF! acted on recommendations by the Washington Department of Wildlife that there be no more cutting of old growth in Washington occupied by Spotted Owls or suitable for occupancy in the long term.

Emotions raced as two roof walkers crept across the catwalk of the John Cherberg building and reached the pinnacle of the front entrance. Onlookers gawked as they dropped their banner proclaiming DNR's rape of Mother Earth and demanding a new dominant paradigm — Earth First! Below, on the second story ledge, an EF!er displayed the EF! fist. We sang, "All we are saying is give trees a chance," and bellowed, "Stumps SUCK!" Murdered tree flesh ("sawdust") was poured on the entrance to display the only thing that would be left from centuries of trees if DNR is allowed its way.

Official State Bloopers ordered us to disperse. When we refused, they arrested the building squatters and carried them into the putrid bowels of the building which "serves" our public lands.

A call for more old growth protest and protection is in order, so, EF!ers and concerned citizens – PAY YOUR RENT!

To Burn or Not to Burn

"Managing the Resource" at Arches

by Jim Stiles

On March 27, the largest prescribed burn in the history of Arches National Park, which would have seriously impaired the Park's air quality, was postponed until Autumn. A "burn boss" with the skill to supervise a conflagration with 30-50 foot high flames was unavailable for the original date. The plan is to eliminate four acres of tamarisk adjacent to a small spring in a remote section of the Park.

Tamarisk is an exotic plant species brought to this country from Africa in the late 19th century to control bank erosion along canals in southern California. It quickly spread and is now prevalent along water systems throughout the Southwest. In principle, the idea of eliminating tamarisk is a fine one, but before such a project is undertaken, the side effects must be considered. In this case, those side effects have been ignored by the National Park Service, and they could be devastating.

As a seasonal ranger at Arches, I found the spring by accident in 1977. Although the scenery is unremarkable, I soon realized what a haven for wildlife the spring area is. Growing amidst the tamarisk are several large cottonwood trees that provide a nesting area for Coopers Hawks. The area is summer habitat for Great Horned Owls. What makes this spring unique is the absence of human intrusions. (I limit myself to semi-annual visits.)

According to the Arches Unit Manager, "Removal of Salt Cedar (tamarisk) will be accomplished in two distinct phases. Phase I will be burning Salt Cedar. Phase II will be cutting all remaining snags and treating stumps with garlen. The area will be revegetated with native plants upon completion of burning and snag removal."

This is an exercise in futility at best, and there remains the distinct possibility that the fire and subsequent poisoning will destroy the wildlife habitat that the NPS claims it is trying to save.

Let us examine past tamarisk eradication projects. In 1978, Canyonlands National Park instituted a program to remove tamarisk from a three mile section of Horseshoe Canyon in the Maze district. All the tamarisk was cut, burned and the stumps treated with herbicide. Originally the NPS used 2-4-D, a toxin so deadly that it was soon recalled and replaced with garlen. The NPS has returned almost yearly to control new growth, and recently pointed to the Horseshoe Canyon project as a success in tamarisk eradication.

Another skeptic and I investigated. What we found between the West Canyon trail and the Great Gallery, 2.5 miles upstream, were 7000-10,000 tamarisk seedlings, and hundreds of treated stumps that had regrown to a height of ten feet in places and flowered and turned to seed, dispensing thousands of potential plants. Yet the Park Service claims victory.

Along the Green River, a prescribed burn of tamarisk was driven out of control by high winds. Larry Thomas, Chief of Resource Management at Canyonlands and coordinator of the planned Arches burn, once supervised a similar fire at Death Valley. Again, an "unlucky wind" pushed the fire out of control and destroyed 10 acres of precious mesquite.

Despite this history, the NPS refuses to acknowledge that wind may again cause problems. The cottonwoods at the spring are unique to that section of the Park, an otherwise desolate, sunbaked place. The tamarisk grows around and under the trees, and their root systems are intertwined. In addition to the risk of setting a fire so close to these trees, injecting toxic substances into the root systems seems unthinkably dangerous.

The delay of the prescribed burn has allowed opponents to demand a complete analysis. Although NPS official Larry Thomas called it "a waste of time and money," an environmental assessment is at last being prepared and should be available to the public on August 1. (While I worked at Arches, I was once required to write a 20-page environmental assessment to move four picnic tables and a grill from the picnic area to the campground. How that project was more significant than this is beyond me. As for the waste of money, I would bet that the new comfy office chairs that arrived at the Arches visitor center last week cost more than the assessment will.)

This burn is only the beginning of a "long-range goal" of eliminating tamarisk throughout the Park. Ironically, as I write this, NPS bureaucrats are dedicating the completion of the Island-in-the-Sky paved road at Canyonlands Park. The damage of those roadsides is enough to keep the NPS Resource Management Division busy for years, yet they have turned their backs on what could be a worthwhile project to chase an exotic plant that they have no chance of controlling.

Nobody likes tamarisk, but when there is so much work to be done elsewhere, and when the risks are so great, why gamble on a plan like this? Sometimes, the best way to "manage the resource" is to leave it alone.

For copies of the EA, write: Supt. Harvey Wickware, Canyonlands NP, Moab, UT 84532.

EF! Biodiversity Project Needs Volunteers

by Jasper Carlton

In response to the continuing loss of wildlife habitat in the United States, the failure of forest planning to protect genetic diversity in our National Forests, and the need to preserve ALL life forms, not just a few "popular" species, an Earth First! Biodiversity Project has been organized.

In recent years, most discussions of biological diversity have focused on the need to protect remaining tropical rainforests since these ecosystems contain more species than temperate ecosystems and are fast being destroyed. But we are not without serious biological problems here in the US.

On June 16, 1987, another tragic event occurred — the last pure Dusky Seaside Sparrow died in captivity at Lake Buena Vista, Florida. Human destruction of its habitat, the building of Cape Canaveral, pesticides, and road construction sealed the fate of this species. It was reported as the first "known" species to become extinct in Florida, but other species will almost certainly follow the Dusky into the endless night of extinction unless Florida's cancerous population growth is brought under control. The Florida Panther, possibly the rarest indigenous mammal in the US, may be the next victim of *Homo developerus* in the sunshine state.

Many of our National Parks and most of our National Forests continue to suffer ecological degradation due to an ill-conceived management emphasis that favors recreational and commercial activities over biological values. A recent study by William Newmark of the University of Michigan at Ann Arbor found that 42 populations of mammals have disappeared in National Parks of western North America.

The Earth First! Biodiversity Project is a campaign to save this country's last natural diverse ecosystems. It is being implemented by the EF! Biodiversity Task Force composed of EF! activists and biologists throughout the US. We will take a whole ecosystem approach to preservation. Our goal is to secure full recovery of as many native wildlife species as possible to in the Yellowstone, Glacier/Bob Marshall, and Everglades Ecosystems. The plight of sensitive, Threatened, and Endangered species in other areas will also be addressed and intervention strategies implemented as additional resources and grassroots groups are identified. The project provides an opportunity for both agency and independent biologists to become active in the fight to stop extinctions. It is being coordinated by long time activist Jasper Carlton, who considers it a first step in our fight to preserve biological diversity through the preservation and restoration of large natural ecosystems.

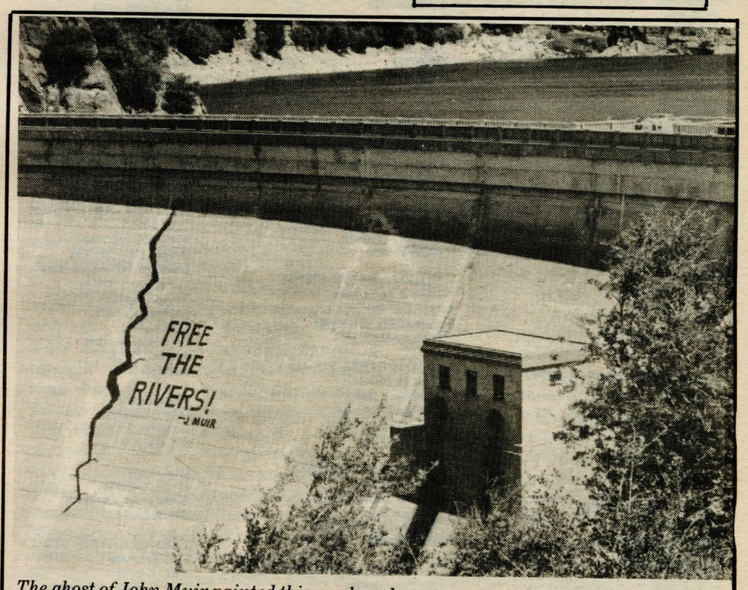
WHAT YOU CAN DO: 1. Contact the project with any information you have on species that may be in trouble in your area — particularly those less known species of plants and animals that have fallen through the cracks of state or federal agency planning. Send us copies of appeals you have filed in the forest planning process regarding Forest Service wildlife management.

2. The extent of this project's participation in grassroots legal actions and public education depends on your financial support! Contributions sent to the Earth First! Foundation, and earmarked for the Biodiversity Project, are tax deductible. If you know of individuals or private foundations who may be willing to support our efforts, let us know.

3. Volunteers are needed for the following: public education campaigns; street theater and preparation of props; brochure preparation; pro bono attorney services; and poems, photos, and art with an ecosystem perspective to be used with articles and brochures.

4. We need information from wildlife biologists, other scientists, and naturalists. Do you know of troubled but unprotected wildlife species in the contiguous US? Do you know of species on public lands that should be managed as "sensitive" or of "special concern" to prevent population declines? Do you know of species which should be but are not protected under the Endangered Species Act, or whose listing is being improperly delayed by the Reagan administration? This information is needed to develop effective administrative, legal, and public education programs. Anonymity is assured. Sources of information will be kept confidential upon request.
Address: EF! Biodiversity Project, POB 2461, Gainesville, FL 32602-2461

MOVING? SEND US YOUR NEW ADDRESS!



The ghost of John Muir painted this crack and comment on infamous O'Shaughnessy Damn on the Tuolumne River at Hetch Hetchy in Yosemite National Park on 7/17/87. The Park Service referred to the painting as "a work of art" while the LA Times editorialized it as the work of "terrorists."

The Earth First! Directory

The Earth First! Directory lists the contact points for the international Earth First! movement. It is divided into three sections: 1) National EF! offices in the United States, and international contacts; 2) Active EF! Chapters or Groups; and 3) Contact persons where there is as yet no active EF! group. If you are interested in becoming active with the Earth First! movement, contact the folks listed for your area.

Earth First! The Radical Environmental Journal is an independent entity within the international Earth First! movement, and is not the newsletter of the Earth First! movement. It does, however, provide a forum for Earth First!ers around the world. This directory is provided as a service to independent EF! groups. If you would like to be listed as a contact or as a group, please contact Bob Kaspar (305 N. Sixth St., Madison, WI 53704 (608)241-9426). Please send address changes or corrections to him also. If you do not have a phone number listed, please send it to him. Bob acts as coordinator for local EF! groups for the EF! movement.

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(413)772-6441

Boston Area EF!
Ben Fir
121 Museum St. #2
Somerville, MA 02143

MIDWEST HEADWATERS EF!
Bob Kaspar
305 N. Sixth St.
Madison, WI 53704
(608)241-9426

Hank Bruse
KA9TIF (short wave)
235 Travis Drive
Wisconsin Rapids, WI 54494
(715)423-5636

Northland Earth First!
Andrea Deveau
Rocco Altobelli
Northland College
Ashland, WI 54806

Steven & Landis Spickerman
3670 Darling Lane
Ike Walton Lake
Lac du Flambeau, WI 54538
(715)588-3413

Hal Lupinek
5014 N. Harding
Chicago, IL 60625
(312)341-0800 (day)

Elaine Vercruysse
105 Galdys
Fox River Grove, IL 60033
(312)639-8631

Paul Rechten
7405 Shields Rd.
Harvard, IL 60033
(815)943-4178

Chuck Varani
355 Bates
St. Paul, MN 55106
(612)771-7920

MONTANA EARTH FIRST!
Randall Restless
Box 6151
Bozeman, MT 59715
(406)587-3356

John Zelazny
POB 7153
Missoula, MT 59807
(406)549-0346

Rose Zechman
816 Cooley
Missoula, MT 59802

NEW MEXICO EARTH FIRST!

Brad Lagorio
2405 Meadow Rd SW
Albuquerque, NM 87105
(505)873-0299

Ron Mitchell
POB 95
Embudo, NM 87531
(505)579-4305

Rich Ryan
456 Amado St.
Santa Fe, NM 87501
(505)984-1097

Kathy Chaney
504 S. Michigan
Roswell, NM 88201
(505)624-2856

NEW YORK CITY EF!
Matt Meyers
821 Carroll St.
Brooklyn, NY 11215
(718)789-3006

Long Island EF!
John Edsall & Linda Yuhas
Box 2036
Setauket, NY 11733

NORTH CAROLINA EF!
Ted Outwater & Chip Hughes
604 W. Chapel Hill St.
Durham, NC 27701
(919)682-3818

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Jerry R. Welch
1150 McIntosh Ave.
Akron, OH 44314
(216)848-1979

Dev Weiss
8293 Chagrin Mills Rd
Novelty, OH 44072
(216)338-3589/338-5383

Ohio Valley EF!
Brian Hagemann
727 Dixmyth Apt. 502 West
Cincinnati, OH 45220
(513)961-3660

SISKIYOU EARTH FIRST!
POB 212
Williams, OR 97544
Bobcat (503)846-6055
Chant or Jeffree 899-1696

TEXAS EARTH FIRST!
Barbara Dugelby
POB 7292
University Station
Austin, TX 78713
(512)441-4288

Sedge Simons
4018 Turnberry
Houston, TX 77025
(713)669-0733

Leah Averett
551 Lois Circle
Grandburg, TX 76048
(817)599-0084

VERMONT EARTH FIRST!
Erik Sohlberg
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East Corinth, VT 05040
(802)439-6266

VIRGINIA/DC EARTH FIRST!
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Staunton, VA 24401
(703)885-6983

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POB 2962
Bellingham, WA 98227

North Central WA EF!
Mike Jakubal
POB 3566
Wenatchee, WA 98801

Shuksan EF!
David Helm
POB 1731
Ferndale, WA 98248

Okanogan Highlands EF!
POB 361
Republic, WA 99166

WEST VIRGINIA EF!
JR Spruce
Box 222-A, RR 1
Ridgeley, WV 26753
(304)738-2212

WYOMING EARTH FIRST!
Hiroshima Svendsen
Box 2166
Jackson, WY 83001
(307)733-4793

Vistara Parham
32 Redpoll Lane RR 3
Sheridan, WY 82801
(307)674-4795

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Jerry Price
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Pettigrew, AR 72757
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105 Cedar Beach Rd.
Sitka, AK 99855

CALIFORNIA
Dakota Sid Clifford
15440 St. Hwy 174
Grass Valley, CA 95945
(916)273-7186

EF! Wiccan-Celtic Warriors
L. Morrigan & L. Gwydion
POB 3811
S. Pasadena, CA 91030
(213)224-1839

DELAWARE/MARYLAND
Greg DeCowsky
POB 831
Newark, DE 19715-0831

DISTRICT OF COLUMBIA
Benjamin White
12213 Avery Rd
Fairfax, VA 22033
(703)264-1666

FLORIDA
Black Rhino Vegetarian Soc.
MaVynee O. Betsch
Rt 3, Box 292
American Beach, FL 32034

PAN
c/o 1507 Edgevale Rd
Fort Pierce, FL 33482
(305)466-0833

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Honolulu, HI 96808

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Livingston, KY 40445

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Abita Springs, LA 70420

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Ann Arbor, MI 48104

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Laurie Britz
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(716)461-0797

Van Howell/Marsha Slatkin
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Pt. Pleasant, PA 18950

David Hafer
c/o Otzinachson Group
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Lewisburg, PA 17837
(717)523-3107

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Carnegie, PA 15106
(412)279-8911

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Allentown, PA 18102
(215)776-1353

TENNESSEE
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POB 202
Maryville, TN 37803
(615)856-6525

UTAH
Julien Puzey
June Fulmer
864 Roosevelt Ave.
Salt Lake City, UT 84105
(801)484-7344

WASHINGTON
US Friends of the Wolf
USNW Support Office
Carl Schwamberger
3517 1/2 #7 Fremont Ave N
Seattle, WA 98103

ATTENTION ALL CONTACTS
If you did not discuss your listing in the EF! Directory with Bob Kaspar at the RRR, write or call him by September 1 to retain your listing in the Directory. The Directory is undergoing its semi-annual purge/update; the next total review will be in February. We want to list only those contacts in the Directory who are active and who wish to be listed. By requiring you to contact Bob, we can gauge your interest!

EARTH FIRST! EVENTS

***EARTH FIRST! CALIFORNIA RENDEZVOUS. From the Coast Range in 1986, we're heading east into the Sierra for this year's round of information and inspiration. Picture yourself amidst the Yellow Pines of the Yosemite region celebrating John Muir's vision with fellow eco-activists, and you'll see the makings of another wondrous gathering.**

It will be held September 18-20, at Camp Mather, bordering Yosemite National Park. To get there, take Route 120 to within one mile of the park entrance. Take Evergreen Rd to Camp Mather (7-9 miles). If confused, ask your way to Hetch Hetchy Reservoir; the camp is half way between 120 and the flooded valley. Bring gear and food for the weekend. Cost per person is $15, which covers the site, entertainment, and planning costs. Ollie North didn't give us our piece of the pie, so please plan to pay.

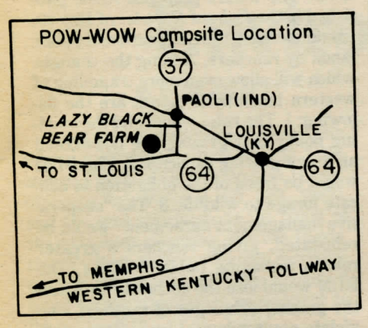
Workshops will be held on Saturday and on Sunday morning. Sunday afternoon is for regional or issue follow-up meetings. Workshops include: Offshore Oil, Desert Bill, Water Issues, Lions, Strategy, Media, Rainforest, Ski Development, and Forest Service. Bring information about your campaign; Tables will be provided for you to disseminate information about your campaign. We will *only* sell the standard EF! trinkets.

If you have questions or suggestions, contact: Tom Skeele, Box 272, Yosemite, CA 95389 (209-375-6541); or Sally Miller, POB 22, Lee Vining, CA 93541 (619-647-6595).

IMPORTANT NOTE: At the last minute before press, we found out that the operators of the camp where the California Rendezvous will be held will not, under any circumstances, allow dogs on the property. Leave your dogs home. Do not bring them to the California Rendezvous, period.

*WOODPECKERS' REBELLION POW WOW, Sept. 25-27. Local groups throughout the US are starting a Woodpeckers' Rebellion against clearcutting. They will have a Pow Wow to discuss strategy at Lazy Black Bear Farm, four miles south of Paoli, Indiana, near the Hoosier National Forest; with field trips to clearcuts, old growth forests, and selection-cut forests. The Pow Wow program — featuring Bill Oliver and other fine performers — will be held Saturday afternoon. The Woodpecker's Rebellion will later hold a coordinated descent upon National Forest clearcuts in every region, Saturday, Oct. 24. Each group can choose a clearcut and an action — from planting a non-commercial tree to staging a skit. Some national media intend to cover it. The rebels hope to

notify the local media of who is participating, so please contact: Anti-Clearcutting Network, 5934 Royal Lane, Suite 223, Dallas, TX 75230.



*ECOLOGUES. The New York Green Party and the NYU Environmental Conservation Education Program invite Greens, bioregionalists, and deep ecologists to a new project of ecological forums — Ecologues. A goal of the forums is the articulation of ecological ideas applicable for creating public policies. The forums are held in the Loeb Student Center on the NYU campus (Washington Sq. South), from 7:30 to 9:30 PM. Scheduled speakers are: Martha Herbert (Sep. 1), Gabriel Moran (Oct. 7), Thomas Berry (Nov. 5), Walter Karp (Dec. 7). For information, call Lorna Salzman at 718-522-6138 or Tom Colwell at 212-598-2593; or write Ecologues, c/o ECEP, NYU—Washington Sq, 737 E Building, NY, NY 10003.

*FIRST ANNUAL WORLD RAINFOREST WEEK, September 7-13. The goals are to publicize rainforest destruction and to strengthen the network of rainforest activists. Events will be held worldwide, from protests in Europe to dance festivals in Brazil. The type of event you choose depends on you. If you can help, please contact Rainforest Action Network, 300 Broadway, SF, CA 94133; 415-398-4404.

*IS THERE A FUTURE FOR THE BLACK BEAR IN THE SOUTHERN APPALACHIAN MOUNTAINS? This conference will be held at the Owen Conference Center, U of NC — Asheville, Sept. 29, 1987. The Bear Action Network (Rt.2 Box 132, Leicester, NC 28748) and Katuah (POB 638, Leicester 28748) are among the sponsors. Admission costs $5.

EF! Grazing Task Force Forms

by Tecolote

Participants of the Earth First! Rendezvous Grazing Workshop are calling for a nationwide week of protest to remove livestock from public lands. No other activity has devastated lands of the West so much as grazing. Our public lands have been transformed into cowburnt wastelands, and will not begin to recover *until we get livestock off public lands*. This issue is of nationwide concern because we all subsidize welfare ranching to the tune of hundreds of millions of dollars yearly, and because the land affected belongs to all Americans (to the extent that land is "owned").

Local groups should plan demonstrations for the week of October 26. Protests are tentatively planned for Albuquerque, Tucson, Prescott, Fort Worth, and southern California. (Write one of the local contacts listed here.)

Two comprehensive sources describe the abuse of land by the livestock industry: Lynn Jacobs' *Free Our Public Lands!* and Nancy and Denzel Ferguson's *Sacred Cows at the Public Trough*. Unlimited free copies of Lynn's tabloid are available from: Lynn Jacobs, POB 5784, Tucson, AZ 85703; donations are urgently needed.

The following persons volunteered to be grazing contacts:

Lynn Jacobs (address above)
Nancy Zierenberg, POB 25510, Prescott Valley, AZ 86312
Dick Scar, Box 717, Buena Vista, CO 81211
Dave Lucas, Box 241, Boulder, CO 80306
Brad Lagorio, 2405 Meadow Rd. SW, Albuquerque, NM 87105
Steve Marlatt, 817 Trailing Heart, Roswell, NM 88201
Don Morris, POB 1551, Willits, CA 95490
Jeff Hoffman, Bay Area EF! (see Directory)
Van Clothier, San Diego EF!, POB 674, Del Mar, CA 92014
Olympia EF!, Box 10122, Olympia, WA 98502
Ray Lindsey, 1507 Edgevale Rd, Fort Pierce, FL 33482

On the Road Again — Or, We're Having so much Fun, Let's do it Again!

by Roger Featherstone

Our Earth First! Rainforest Roadshow has gone extremely well so far. Cecelia's heartfelt music has inspired the rest of us. The film is a hit. John Seed holds the audiences spellbound. John's kids, Bodhi and Janaka, have greatly helped the show. The road manager, myself, has managed to retain some semblance of his cool on the tour. We thank the organizers in each city, without whom the shows would not have happened.

We are considering more roadshows for January through March, 1988. Plans are tentative now, and this is simply a call for persons to express interest in a show. If you are at all intrigued by any of the following roadshow ideas, contact me.

I would like shows focused on the following themes: 1. Rainforests; we have a copy of John's film "Earth First!," and rainforest merchandise. 2. Uranium mining; the protest after the RRR convinced me that there is national interest to be tapped by such a show. 3. Earth First! general ranting and raving show for cities that have not yet seen us. 4. Grizzlies; the Grizzly Bear Task Force is interested in me organizing a road show, which might feature Doug Peacock. I plan to focus on the Midwest and East Coast for these tours, but all areas will be considered, depending on local interest.

The format will remain the same as for our previous shows: music; speeches; a movie, slide show, or video; and trinkets for sale. The purpose will be entertainment, education, and fund-raising.

We need help in many ways for these shows. So, musicians, speakers, activists, hosts, groupies . . . contact me. I'd like to know how much interest is out there by September, so these shows will have plenty of lead time. To reach me, write to EF! in Tucson or Canyon, CA.

John Seed, Bodhi, and Janaka rehearse for their Road Show at the RRR. Photo by David Cross.

Tobacco is an Evil Weed

by Sahabat Alam Malaysia
(Friends of the Earth Malaysia),
37, Lorong Birch, Penang, Malaysia.

It is plainly preferable that tobacco not be grown at all. If it continues to be grown, then tobacco companies must be compelled to promote other ways to cure it. Two to three hectares of trees are now used to cure one ton of tobacco, to make it fit for cigarette smoking. To grow tobacco is therefore to destroy trees.

The unheralded scandal of the tobacco industry is its damage to vast tracts of land in developing countries. The US Global 2000 Report identifies deforestation as the most serious environmental problem now facing the Third World. Almost 100 developing countries have been involved in growing tobacco. Typically, a peasant farmer with a four-hectare farm will set aside half a hectare to grow tobacco. Curing is commonly done by flue, burley (open air), or oriental sun dried.

In 1981, half the curing was done in flues or barns. In this process, tobacco leaf is placed in barns and slowly dried by burning wood. In most of Africa, the curing is done by farmers on their own premises, each with his own curing barn, each finding his own wood.

An estimate favourable to the tobacco industry suggests 2.5 million hectares of trees are axed each year to cure 2.5 million tons of tobacco. According to Global 2000 Report, 18-20 million hectares of trees are being cut each year for all purposes.

Maybe one of every eight trees cut down is used for curing tobacco. In Kenya, much of the land's protective tree cover has been lost, and food production is threatened — all because the economic incentives provided by tobacco companies make tobacco an irresistibly profitable commodity. Clearing trees for curing has caused severe soil erosion in the Himalayas and in Sri Lanka.

A great deal of insecticide must be used in the early stages of tobacco growth. An internal document of a British tobacco company reveals that in the month before planting and three months after planting at least 16 applications of insecticides must be made. A Western farmer would find it difficult to follow the insecticide use instructions. For a Third World farmer, it may be impossible. One of the insecticides is Aldrin (made by Shell Oil Co.) which is banned or restricted in most Western countries.

With their huge revenues, the tobacco companies have a continuing courtship with many Third World governments. To end these problems, governments must reduce the acreage for tobacco growing, ultimately down to zero acres.

John Seed Roadshow

by John Seed

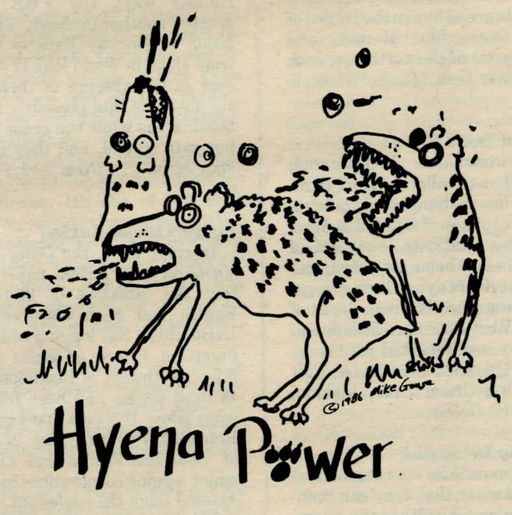
JULY 14: The EF! Rainforest Roadshow is half over and I'm excited by the response that Roger and I have been receiving. Great opening in San Francisco to 180 people; gigs in Berkeley, Sebastopol, Chico, Portland, Seattle, Vancouver, and the Rendezvous. Thanks to the EF! Foundation for making it possible. People loved "Earth First!" — the documentary I made with Jeni Kendell and Paul Tait about the damming of the Franklin River in southwest Tasmania's temperate rainforest wilderness. The Foundation plans to buy a 16 mm print of this film, which should be available this fall.

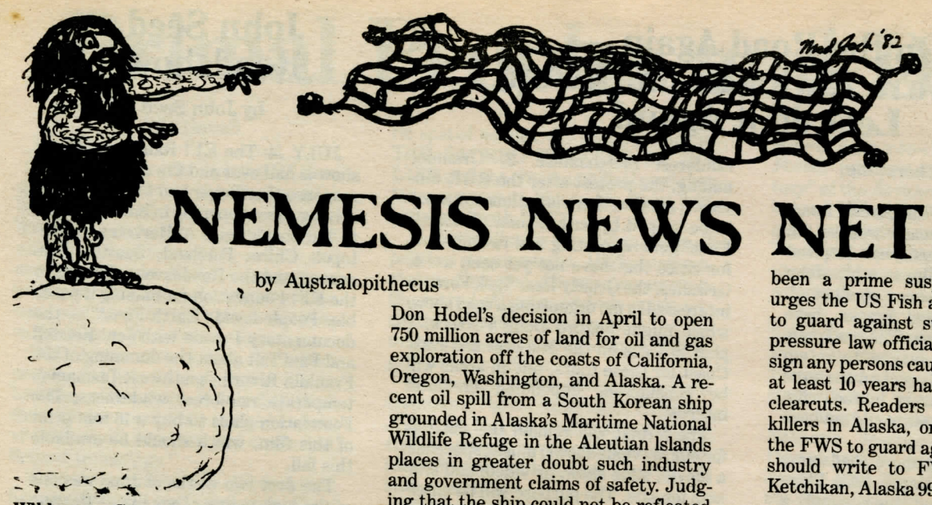
The first two weeks of June was one of the high points of my life — floating the San Juan with the EF! Foundation Board; the RRR, the best festival I ever attended; and the state-of-the-art action that followed at the Grand Canyon. While in the US, I participated in two Councils of All Beings (see my article on these rituals in the last issue). One was at Ben Lomond, CA, with Joanna Macy (with whom I originally developed the Council); the other was at the RRR with Bill Devall, whose deep ecology inspired the Councils in the first place. Both had a strong positive effect on all who participated. I've agreed to lead more Councils next summer: in Ben Lomond on the Summer Solstice; L.A.; Virginia; Washington; Arizona; and Boulder, CO. I hope to do EF! Roadshows near these places. New Society Publishers have asked Joanna and I to do a book on the Council of All Beings, and this should be out next spring.

JULY 20: We're outside the Pillsbury Corporation headquarters in Minneapolis, after our roadshow last night. Employees are peering out at "cows" shitting Whoppers, as we roast Pillsbury's flagship Burger King for its destruction of Central American rainforest. This morning's *Minneapolis Star and Tribune* had a story about Pillsbury's problems with BK. Sales were down 12% in May. May was Whopper Stopper month and EF! groups around the US protested against BK. Greenpeace folks here helped EF! contact Chuck Varney to organize this action. Forty protesters with placards and a 50-foot Rainforest Action Network banner are chanting "Save the Rainforest, Boycott Burger King" and "Earth First! No Compromise."

LATE ANNOUNCEMENT

As we were going to press, Burger King announced that they would no longer import Rainforest Beef. Whopper Stopper has succeeded! Full details next issue.





NEMESIS NEWS NET

by Australopithecus

Wilderness Compared to Herpes

"Wilderness is like herpes. Once you get it, it's forever." Thus spake an Intermountain Forest Industry Association spokesman, in arguing for opening Montana's remaining roadless areas to development. Joe Hinson offered this immortal simile on May 30 at the Montana Logging Association's annual convention in Kalispell. (*Missoulian*, 5-31-87)

Koalas Keeling Over Down Under

Koalas are already extinct in South Australia and now are dying at a dangerous rate along Australia's east coast. While many scientists are befuddled by this tragedy, ecologists suggest the obvious: Humans are the culprits. Habitat destruction and human-induced stress are eradicating these marsupial tree-dwellers.

Beavers Rebound

Beavers, driven to extinction in Massachusetts in the late 1700s, are returning — with a vengeance. Reintroduced in the 1920s, their numbers have soared in recent years. As a result, there have been increasing incidents of Beaver ponds flooding roads, houses and other developments throughout New England and other regions where Beavers are returning. For instance, in 1984, a Beaver pond that broke its dam and washed away a section of track in Vermont was blamed for a train wreck that killed five people. Currently, Conrail is in conflict with a farmer in Pittsfield, western Massachusetts, on whose farm Beavers have built a pond. Conrail claims the pond endangers their track, so they threatened the noble farmer, who maintains that the Beavers have a right to their home, with a lawsuit. Wildlife biologists say Massachusetts is now "saturated" with Beavers west of the Connecticut River for several reasons. 1. They are now protected. 2. New England's forests are more widespread now than at the end of the 19th century, when they had been logged heavily for decades. 3. Their wetlands habitat is protected by Massachusetts state law. 4. In some areas the severity of water pollution has been lessened. While some officials have ordered trapping and transplanting of Beavers disrupting human designs, some wildlife biologists explain that the problem is not so much Beavers encroaching upon developed areas as it is humans encroaching upon undeveloped wetlands. Furthermore, they note that Beaver ponds are aiding in the return of songbirds, Great Blue Herons, and Moose into parts of the northeast, such as Upstate New York. (*Boston Globe*, 6-1-87)

African Bird Trade Booms

The Environmental Investigation Agency (EIA) has collected data showing that the international bird trade results in the capture of 20 million West African birds a year, with about 50% of those dying before being exported, and 17% of the survivors dying during transport and quarantine. The main birds of export from West Africa are finches and parrots. They are imported mainly by Europe, the US, and Japan. (EIA, Unit 32, 40 Bowling Green Lane, London, England ECIR ONE)

Leaking Ship Detonated

Energy corporations claim again and again *ad nauseum* that they can "contain" or clean up oil spills in the ocean. Their claims should come under greater scrutiny in light of Interior Secretary Don Hodel's decision in April to open 750 million acres of land for oil and gas exploration off the coasts of California, Oregon, Washington, and Alaska. A recent oil spill from a South Korean ship grounded in Alaska's Maritime National Wildlife Refuge in the Aleutian Islands places in greater doubt such industry and government claims of safety. Judging that the ship could not be refloated and that the oil could not be pumped out safely, the Coast Guard gave approval for Underwater Construction (an Anchorage firm) to stop the spill in a way that would *allegedly* eliminate all remaining oil in the ship's tanks — by blowing up the the ship. (Earthtrust XPress)

Turtles Dive Deepest

Sperm Whales have long been thought to be the deepest-diving air-breathing animals, having been recorded at 3740 feet below the ocean surface. Recently, however, scientists tracked a Leatherback Sea Turtle to at least 3936 feet below the surface. (*The Washington Post*, 6-8-87)

Elephants Hold Reunion

Forty wild Indian Elephants held their second annual reunion at a southeast Bangladesh tea garden near the beach in late April. The two day reunion took place in a village in Dulahazara. The elephants came from the eastern Banderban Hills bordering India's Mizoran state. Though some villagers fled their homes in fear, the elephants merely frolicked together harmlessly and — in contrast to other recent elephant gatherings in Asia (gatherings of *party animals!*) — caused no damage to crops. (Earthtrust XPress)

FWS Poisons Foxes

An ongoing environmental dilemma on the 69,000-acre Aleutian island of Kiska epitomizes the folly of human introduction of non-native species. In 1836, long before Alaska became a state, Russian fur traders introduced the Arctic Fox onto Kiska. Fox numbers grew sharply as they took advantage of Aleutian Canada Geese, which were not adapted to the threat of land predators. By the 1980s, Kiska held 700 foxes, while the total Aleutian Canada Goose population (most live on the Aleutian island of Buldir) dropped to 5000. The US Fish and Wildlife Service (FWS) then decided that to save the Aleutian Canada Goose — an Endangered species — they must eradicate Kiska's Arctic Foxes. To this end, the FWS, in April 1986, over the objections of environmentalists, commenced dropping on Kiska 48,000 pellets of Compound 1080 — a slow-killing poison. Since then, the FWS has "cautiously" declared Kiska "fox-free." Yet, alas, in apparently ending the fox problem (in a savage and potentially environmentally ruinous way), the FWS may have created another problem. Kiska's population of Norway Rats — introduced from ships in World War II — may now soar in the absence of their predator, the fox. The rats presently inhabit the beach areas while the geese are inland, but rats spread, and they eagerly devour eggs. . . . (*New York Times*, 5-31-87)

Loggers Shoot Eagles?

In early June, the *Daily Sitka Sentinel* and other Alaska papers reported that the carcasses of 19 to 30 Bald Eagles had been discovered at the LaBouchere Bay logging camp garbage dump on Prince of Wales Island, 75 miles northwest of Ketchikan. In 1983, 13 dead eagles had been found in the same place. It seems that loggers of the Ketchikan Pulp Company (a subsidiary of Louisiana-Pacific and one of two major logging corporations in Southeast Alaska) shoot the eagles out of trees for sport. To our knowledge, no one has been arrested for these atrocities, although camp manager John King has been a prime suspect. Earth First! urges the US Fish and Wildlife Service to guard against such killings and to pressure law officials to summarily assign any persons caught killing eagles to at least 10 years hard labor replanting clearcuts. Readers who know of eagle killers in Alaska, or who wish to urge the FWS to guard against such killings, should write to FWS at POB 3202, Ketchikan, Alaska 99901 (907-225-9691).

S. Africa Plots Zambezi Diversion

South African government officials and West German engineers are quietly planning to divert much of the Zambezi River by canal 800 miles across Botswana. This nefarious scheme, which was only recently exposed, would destroy Zambezi riparian habitat and perhaps doom the vast herds of Botswana's Kalahari Desert. It would likely lead to the draining of one of the world's largest freshwater wetlands — the Okavango Delta. If the project is built, South Africa would pump water from the Zambezi as it passes through the Caprivi Strip, which has fallen into the control of the South African army. The canal would run through Chobe National Park, Moremi Wildlife Reserve, eastern Kalahari, then enter South Africa and end in the province of Transvaal. Transvaal's enormous industrial and agricultural demand for water is fast depleting that arid region's water supplies. DeBeers diamond mine in the Kalahari would also exploit the canal water. So great is DeBeers' water demand that it has already drained Lake Xau and may soon begin draining the Okavango. The draining of Lake Xau and the introduction of cattle and fences in the savannah has decimated the Kalahari's huge herds of migrating ungulates, once second only to those of East Africa's Serengeti Plains. This new water diversion may complete the destruction of the Okavango-Chobe ecosystem. (Monitor, 1506 9th St. NW, Wash., DC 20036)

Dune Reclamation Attempts Blocked

A huge sand dune in Grand Sable Dunes park, on the shore of Lake Superior in Michigan's Upper Peninsula, has for the last decade been creeping across the gravel road into the park, Alger County Road H-58. The dune has forced the Alger County Road Commission to remove 2000 cubic yards of sand from the road each year. Unfortunately, park and county officials are not willing to let the dune reclaim the roaded area. They recently planted grass on the dune in an attempt to stabilize it, and they are considering far more destructive means of halting the dune. Such means might include digging a tunnel under the dune, building a new road to bypass the dune, or removing the dune by dozer and truck. (*Milwaukee Journal*, 6-20)

Letters

*As reported several months ago in *EF!*, one of Japan's last unspoiled coral reefs is threatened. Shiraho reef's coral community faces the threat of landfill and a runway atop the reef. Shiraho villagers, who depend upon the reef for food and income, oppose the airport. "Natural Monument" status, requested for Shiraho reef in a petition now being circulated, would make protection of the designated species an official national priority. The large colony of the rare hard-skeleton octocoral *Heliopora corulea* (Pacific Blue Coral) at Shiraho needs this protection. The governor of Okinawa Prefecture advocates commencement of construction by the end of 1987. Letters opposing the airport, and calling for a scientific survey of Shiraho reef and designation of Shiraho's Blue Coral colony as a Natural Monument, are needed. Send to: Shiraho Blue Coral Natural Monument Designation, Campaign Coordinator, Kyoiku Iinkai, Okinawa-ken Kishigaki-shi Misaki-cho 16-6, 907, Japan. Questions about the Shiraho campaign can be sent to: Maggie Suzuki, Western Division, Kagawa-ken Okawa-gun, Hiketa-cho Hiketa 3282, 769-29 Japan.

*The Bureau of Land Management is proposing to amend its regulations guiding livestock management on public lands. The BLM's proposed rules, published in the *Federal Register* of May 20, would increase the domination of public lands by ranchers. Among the changes which will allow even more trampling of western lands by livestock are the following: 1. The rules would end the existing policy that grazing use not exceed an area's grazing capacity. 2. The BLM would be freed of the obligation to allocate forage to wildlife. 3. The "cooperative management agreement" would be reinstated, giving ranchers a greater role in managing public lands. 4. The BLM would lose the authority to cancel the grazing privileges of ranchers who violate environmental laws. Comments in opposition to BLM's proposed changes should be sent immediately to: Director (140), BLM, Room 5555, Main Interior Bldg., 1800 C St. NW, Wash., DC 20240. Also, Congresspersons should be warned of the threat of these proposed changes, and asked to support legislation to raise the grazing fees for public lands to at least market values.

*Utah's High Uintas are increasingly threatened not only by timber cutting but by oil and gas drilling. Wolverine Exploration Company has proposed to drill in the Wasatch National Forest's Stillwater drainage at Christmas Meadows. The Forest Service appears willing to allow development of a line of oil fields between Christmas Meadows and Hickey Mountain — which is already under assault by oil developers, who plan to drill 70 wells and build 125 miles of roads. If oil drilling in the Stillwater drainage is successful, wells may later be drilled in nearby roadless lands — possibly including the High Uintas Wilderness, due to leases predating the 1984 Utah Wilderness Act. The effects of oil development combined with the proposed Boundary Creek Timber Sale (east of the drill site, between the Stillwater and the East Fork of the Bear) and the proposed Main Fork Timber Sale would be calamitous for the Moose, Elk, Pine Marten, Goshawks and possibly Lynx inhabiting the Stillwater drainage. Send letters opposing all oil and gas development, particularly Wolverine Exploration's Stillwater well proposal, and all timber cutting in the High Uintas, to: Dale Bosworth, Wasatch Forest Supervisor, 8226 Federal Bldg., SLC, UT 84138.

*Earth Island Institute's Environmental Project On Central America (EPOCA) recently sent out an alert calling for letters on behalf of Nicaraguan forests. In sum, thanks to pressure from environmentalists in Nicaragua and throughout the world, Nicaraguan President Daniel Ortega, in June, suspended the San Juan River watershed timber concession. The agreement would have ceded 3200 square kilometers of virgin tropical rainforest in southeastern Nicaragua to a private Costa Rican timber company. Please thank Ortega for canceling the San Juan timber concession and urge him to seek establishment of a biosphere reserve to protect the San Juan watershed. Write: President Daniel Ortega Saavedra, c/o EPOCA, Earth Island Inst., 300 Broadway, Suite 28, S.F., CA 94133.

Letters . . .

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sed years of such nonsense with no improvement in the unemployment rate or the quality of workers' lives, I would like to assemble ideas on an Earth First! response to the growth maniacs' claims. I will be grateful for thoughts sent to me. After gathering ideas, I plan an article. Also, is anyone interested in an EF! amateur radio network on the order of New Directions Radio of days past?

Hank Bruse, 235 Travis Dr., Wisconsin Rapids, WI 54494

SFB,

I'd like to add one more thing that EF! is big enough to encompass: religionists and atheists. I am not one to force my lack of beliefs on others, so I will not argue with those who find their love of Earth consistent with belief in a cosmic director. However, I would like my rights respected in EF! circles.

I was unhappy to be called to "circle up" near the end of a recent EF! demonstration, thinking we were going to

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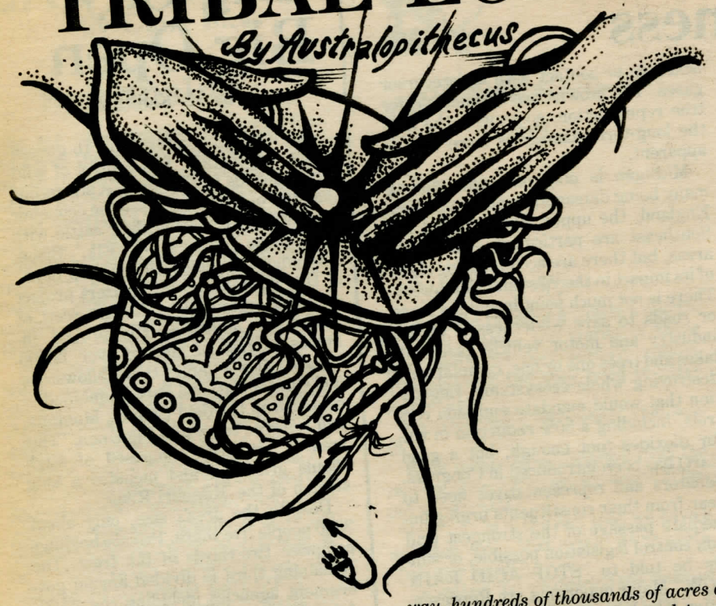
TRIBAL LORE

By Australopithecus



Aussie Cattlemen's Image Hurt

Apparently, ranchers in Australia are as ignominious a lot as those in the US. That at least is suggested by the following report sent by an Australian EF!er:

In May, near Melbourne Australia, on the film set for the sequel to "The Man from Snowy River," the movie crew bludgeoned to death, with the blunt end of an axe, a pregnant mare who was not cooperating with filmers. The Victorian Alpine graziers and mountain cattlemen have had their way too long, but they may have stumbled this time. By portraying themselves as the symbol of the Australian ethos through films such as "The Man from Snowy River," and by other ignoble means, they have managed to continue to graze cattle in the Victorian Alpine region. They have blocked Victorian government initiatives to declare an Alpine National Park. They have produced stickers such as "Mountain cattlemen care for the High Country," which are common on the cars of those deluded by the myth they have created.

A renewed campaign is under way for the Alpine National Park by conservation groups. Meanwhile, animal liberation activists have taken up the cause of the horse and are preparing to blockade the release of the new film. The mountain cattlemen have threatened legal action against the RSPCA. The effect of this has been the stifling of almost all public comment on the issues of the killing of the horse and the false myth the cattlemen have created. The legal action threat shows how paranoid they are about their public image. They have almost free grazing access to land when every other farmer must pay for land use; this advantage depends upon perpetuating their myth.

Arizona Wilderness Proposed

In an upcoming issue of *EF!*, we will present a Wilderness proposal for the remaining roadless lands of Arizona. Meanwhile, we will introduce the Arizona wilderness debate by presenting part of a news alert by The Wilderness Society Southwest Regional Office (234 N Central Ave. Suite 430, Phoenix, AZ 85004.)

The Arizona Congressional delegation has presented an opportunity to protect some of Arizona's best remaining wildlands as Wilderness. The delegation feels that "it may be possible to resolve during the 100th Congress, the remaining wilderness issues in Arizona."

Since the Wilderness Act passed in 1964, Congress has designated 2,037,265 acres of land in Arizona as Wilderness — just 3% of the land area of the state. An additional 5 million acres have been proposed or are being studied for Wilderness by federal land managing agencies. Of these, about 2.1 million acres are administered by the Bureau of Land Management (BLM), 1.4 million by the Fish and Wildlife Service (FWS), 1.5 million by the National Park Service and several hundred thousand by the Forest Service.

The most threatened of the lands under consideration are those of the BLM. Interior Secretary Don Hodel has continued the anti-wilderness policies of James Watt. If he has his way, hundreds of thousands of acres of BLM wildlands will be opened to off road vehicles, mineral development, road construction, powerline corridors and other damaging activities.

Some of the most spectacular wildland treasures in Arizona are on BLM lands. For example, 20 miles of perennially flowing water — like a magnet for rare populations of wildlife — are included within the Gila Box area. Whether such areas are preserved as Wilderness or opened for development may be determined soon.

A second wilderness opportunity is on the National Wildlife Refuges of Arizona. Four of these — Kofa, Cabeza Prieta, Imperial and Havasu — were proposed for Wilderness by the FWS in the 1970s, but Congress has not yet acted on these recommendations. Wilderness designation will preserve habitat for the rare Desert Bighorn Sheep and endangered species like the Sonoran Pronghorn Antelope [a subspecies], which is found in the US only on the Cabeza Prieta Refuge and nearby lands.

WHAT YOU CAN DO: Write Arizona senators and representatives urging their support for Wilderness designation of all qualifying land in Arizona. Mention the threatened BLM lands and the 1.4 million acres of Wildlife Refuges.

R. Waldmire's Art Recommended

We recommend to Earth First!ers the splendid art and map work of Robert Waldmire. Waldmire's intricately detailed posters — of Illinois, Arizona, New Mexico, California, Missouri, 14-state Midwest Region, and tropical rainforests — all depict and describe the areas in a highly informative fashion. These maps are $1.50, except for California, which comes with a 6-page legend for $3. Waldmire's prints include vivid sketches of the Black-footed Ferret, Giant Panda, Polar Bear (each $1) and many other animals. Waldmire's notecards ($1.75 for pack of four) feature your choice of predators, owls, primates, or other wildlife. Waldmire's fine work is printed on recycled paper, and he is a dedicated ecologist.

For an example of the fascinating information which Waldmire has so carefully inscribed on his works, we quote from his gibbon notecard: "The Lar, or White-handed Gibbon, is one of the best known of the 9 species of this genus, all of which are extremely agile, small apes that live in close, highly territorial family groups. A pair of gibbons, which may mate for life, practice singing together until they 'perfect' a personal variation of the species' basic song. The haunting duet begins with brief melancholy whoops and progresses to a crescendo of steeply rising notes and ending with plaintive soft wails." From Waldmire's bioregional map of the Midwest, we quote a description within the High Plains bioregion: "One fifth of the irrigated cropland in the US relies on water mined from the Oglala (Ogallala) Aquifer, which has been severely depleted. The Oglala Aquifer extends north into Nebraska and south into Oklahoma." All Waldmire's maps and cards are replete with such facts.

Waldmire's works make aesthetically rich and educational gifts. Order at above prices (add $2 plus 10% of order total for postage) or request his free catalog from Cardinal Hill Candles & Crafts, RR 2, Box 110, Rochester, IL 62563.

Painless Products Purveyed

The Compassionate Consumer catalog is now available. The catalog promotes the use of cruelty free consumer products. None of the items sold involve animal testing or contain animal by-products. Products available range from shoes to shampoos. Order the catalog from Compassionate Consumer, POB 27, Jericho, NY 11753 (718-445-4134).

Rainforest Booklet Available

Earth First!ers in Iowa (!) have compiled an artistic and informative booklet on rainforest destruction. To be able to distribute it, they need donations and orders. Contact Scott Young, 1601 W 31st, Cedar Falls, IA 50613 (319-266-9919).

Dolphin Killings Increase

This report is taken from "Animal NEWSLINE," a press release service of the *The Animals' Agenda* (POB 5234, Westport, CT 06881).

The killing of dolphins in tuna nets is the largest intentional and legally sanctioned kill of marine mammals in the world, and unless new laws are enacted, the situation may get even worse. As a result of a growing foreign tuna fleet, the number of dolphins being killed in tuna nets has begun to rise again. Profits from the sale of yellowfin tuna are greater than profits from sales of other tuna species, causing the tuna fishing industry to concentrate on catching yellowfin, a species associated with dolphins.

Dolphin nettings are not as "accidental" as the tuna boat operators would have us believe. The boats follow and encircle dolphins to zero in on the tuna swimming with the dolphin herds. US tuna boats are required by law to release as many dolphins as possible "without serious injury." Unfortunately, many dolphins become entangled in the nets and drown. Others have beaks and flippers torn off in the "rescue" process.

In the first ten months of 1986, US fishing interests alone killed 20,695 dolphins, exceeding the "allowable quota" of 20,500 a year. Reports suggest that the limit may be exceeded again this year. In a turnaround over the last few years, US fishing interests now represent only a third of the total fleet. The slaughter of dolphins by the foreign fleet may be three to four times that of the US, bringing the total number of dolphins killed each year to over 100,000. The National Marine Fisheries Service estimates that more than six million dolphins have been killed since 1959, when the industry switched from bait-boat fishing (a more selective method of catching tuna, using hooks and lines, which kills no dolphins) to modern "purse seining." Furthermore, biologists have found that among spotted and spinner dolphins, four of five killed are pregnant or nursing.

Unfortunately, while citizen pressure has waned over the years, the US tuna industry has spent millions of dollars to weaken the law. With Ronald Reagan at the helm, the Act [Marine Mammal Protection Act] has been amended to the point where the deaths of 20,500 porpoises and dolphins each year are allowed to continue indefinitely, even as the number of US boats declines. Government observers are allowed on tuna boats to oversee operations and discourage dolphin killings, with the number of observers determined by the US Department of Commerce — an arrangement strenuously opposed by tuna boat operators. Recently, the industry went to court and received a temporary injunction to prohibit female government observers from boarding tuna boats, ostensibly to protect them from the vulgarities of all-male crews.

Animal protection groups and environmentalists urge the adoption of measures to reduce the carnage — including the immediate halt to the encirclement of dolphins; US leadership in the passing of a new treaty covering the incidental killing of mammals during fishing operations; and government observer presence on all US and foreign fishing vessels. A ban on importation of tuna from countries that do not prove compliance with regulations to end the killing of dolphins is also being proposed.

According to Write-Now (728 Chiquita Rd, Santa Barbara, CA 93103), activists can oppose the dolphin killing through several means: 1) Ask the Secretary of Commerce (Commerce Bldg. 14th St. NW, Wash., DC 20230) to insist that the National Marine Fisheries Service halt the dolphin killings. 2) Tell the presidents of H.J. Heinz Co. (parent company of Star-Kist tuna) and Ralston-Purina Co. (Chicken of the Sea tuna) to stop buying tuna from any boat, US or foreign, that cannot provide certification that its fishing methods do not kill dolphins (Anthony O'Reilly, Heinz, POB 57, Pittsburgh, PA 15230; Paul Hatfield, Ralston-Purina, Checkerboard Square, St. Louis, MO 63164. 3) If you eat tuna, buy albacore or bonito ("white tuna"), which — unlike yellowfin — are generally caught without killing dolphins.

For details, contact Earth Island Institute, International Marine Mammal Project, 300 Broadway, Suite 28, SF, CA 94131 (415-788-3666).

Dupont Dumps in Ocean

The following message is from the Campaign Against Ocean Waste Disposal (POB 831, Newark, DE 19715-0831; 301-275-8091), Earth First! Delmarva Peninsula, and the Mid-Atlantic Greens Toxics Task Force. For more information, write to the Campaign.

On the Mid-Atlantic coast, the only undeveloped area remaining is the Atlantic itself, and the fragile fringe of estuaries and marshes that support its food web. Since 1968, the DuPont Co. has dumped hazardous chemical wastes into the Atlantic Ocean. This dumping was to have been permanently stopped in 1980, but the Environmental Protection Agency has refused to enforce the dumping cutoff required by DuPont's last three permits.

DuPont now wants a permit to dump up to 1,125,000 tons of chemical waste from its Edge Moor (DE) and Grasselli (NJ) plants. The proposed permit would no longer require DuPont to end dumping, only to study alternatives. DuPont is one of only two companies in the US still legally dumping waste in the ocean.

Your help is needed to end this atrocity. First, write to your US senators and representative, and to EPA: Regional Administrator, EPA Region 2, 26 Federal Plaza, NY, NY 10278. Second, boycott DuPont products until ocean dumping stops. (Anglers' groups are organizing a boycott of DuPont "Stren" fishing line.) Third, contact the Campaign. They intend to stop ocean waste disposal whether the permit is issued or not. They will also oppose EPA's revived plans to legalize ocean incineration of hazardous wastes.

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do consensus work, only to be led into a visualization which called upon "the universe" to work a miracle of demolition. (I am not against visualization, but I see a big distinction in visualizing *our* work to be done, as opposed to calling on a supreme spirit to do the work.)

Not only was I offended to be roped into a silly ritual, but I was embarrassed to have the entire EF! group engage publicly in something so weird. Hopefully, outsiders thought we were just being funny. If it was all in jest, then it was at the expense of others who take that very seriously. In either case, it was not appropriate to call the whole group into a circle, no more than it would be to assume that the whole group wished to engage in a steak or tofu fast.

We all agree there is room for many types in Earth First! I had no problem with the group that remained by choice appealing to the universe after the rest of us left. But let's give each other the *option* of engaging in stuff like that. Thanks.

—Raving

Hello,

I read about you people in *Utne*. Although I would never condone tree spiking (with anything less than a 16p nail) I would like info about your organization. I'm just a simple carpenter, but I realize we are screwing up. I'm not a fanatic (although GOD told me I had

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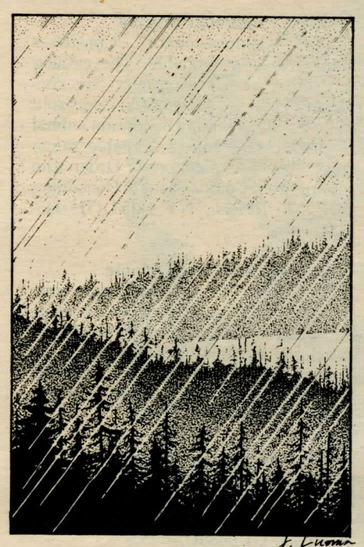
The Return of Michigan's Upper Peninsula Wilderness

by Rabinowitz

Recently, I visited Michigan's Upper Peninsula (UP). An area with a flavor of people and place distinct from that of the Lower Peninsula, the UP was devastated by clearcutting at the end of the last century — almost nothing escaped the frontier attitude. Fortunately, the early 20th century equivalent of the Department of Natural Resources did not completely replant the UP in monoculture for future "harvest," as is now in vogue among land management agencies, Because of this, much of the UP is now becoming wild again, with a diverse mix of tree and plant species — maples, beeches, Jack Pine, Red Pine, White Pine, White Cedar, Wintergreen, Lilies of the Valley, and more. The animals are coming back too — I saw a Beaver, a Pine Marten, White-tailed Deer, grouse, loons, and Sandhill Cranes. Michigan's present Department of Natural Resources is reintroducing Moose and may eventually reinstate the Gray Wolf. Predators already roaming include Bobcats, Lynx, and Black Bears. However, the UP needs help to continue this rehabilitation. Problems to be countered include the following:

ACID RAIN: I was there to examine the impact of acid deposition, and what I found was shocking. To give a few examples: McNearney Lake in Chippewa County is an eerie sight. Standing in the water at the edge of the lake, where most lakes have the highest density of underwater growth, you can see to the bottom from hip-deep as if you were looking through distilled water. Logs and stones under water appear immaculate — no algae or fungi. Birds and insects are absent. Researchers say McNearney is totally fishless, dead. Deadman's Lake in Luce County is undergoing a different aspect of acidification. The entire lake bottom has been overtaken by a thick mat of green-brown algae, apparently a species which thrives on excess nitrogen at the expense of a normal lake ecosystem's less tolerant species. Insects still swarm near the water surface, but every tree on the lake's perimeter whose roots tap the



lake water is dead. This lake has such low pH and acid-neutralizing capacity that a normal lake ecosystem is out of the question. Lakes not yet documented show the same signs: dense algae mat on the lake bottom like that of Deadman's or uncanny clarity like McNearney. Some of these are fishing lakes. Anglers may continue to catch mature fish in them for years before the lakes lose all fish. Thus, anglers think the lakes are fine, not realizing that increasing acidity attacks fish reproduction first and fish still evident do not replace themselves. In the long run, stocking these lakes won't help, as the fish food supply will have been destroyed.

Trees also suffer: On a direct line from Marquette's coal-fired power plant plume (a typical source of acid rain), I observed dying or dead trees along the shore of Lake Superior, which is thought to receive 80-90% of its pollution from toxic air emissions. Most of these dying trees are maples; some are Red Pine. Studies in Quebec and Ontario show maple and some species of pines to be undergoing dramatic declines in areas near acid rain sources. Tree crowns are the first part killed by acid rain or contact with its precursor gases. The crowns are responsible for tree reproduction, so as with the fish, the long-term damage is more than is apparent.

Michigan is only one state among many being damaged by acid rain. New England, the upper Midwest, and the Southeast are particularly vulnerable areas, but there are accumulating signs of its impact in the West and Northwest. There is not much point in spiking trees or roads to save wilderness if we let industry and motor vehicle gases kill lakes and trees one by one, cumulatively destroying whole ecosystems. Legislation that would mandate emission controls, including a 50% reduction in sulfur dioxides (not enough, but a good start) has been introduced in Congress. Senators and representatives need to hear from their constituents urging immediate passage of the strongest acid rain control legislation possible, or simply be told to "STOP ACID RAIN NOW." Major opponents are Representative John Dingell of Michigan and Senator Robert Byrd of West Virginia.

TOO MANY ROADS: Since Michigan's Upper Peninsula has been occupied so long and has few natural obstacles, such as mountains, roads are everywhere. This is a major obstacle to reintroduction success for far-ranging, secretive predators such as Gray Wolves and Mountain Lions. So, get out those caltrops and road spikes, but consider carefully where you put them, as Michigan outdoor advocates use these roads. Public education on the need for fewer roads is in order.

This leads me to perhaps the biggest problem: public attitude: Even if wolves were reintroduced and were unimpeded by roads or acid rain, pagan deities help them if a Michigan resident sees them! To cite an example of the risk, some despicable Michigan resident, driven to dementia by the ills of industrial society, fired at deer behind bars at the local UP zoo, killing them. Some sport that! Yet there are Earth First!ers living in the UP too, so do disrupt trap lines and poaching; but also attack the heart of the problem — change the underlying attitudes that set the traps and pull the triggers.

Prescott National Forest

by Nancy Zierenberg

The Prescott National Forest is overgrazed, ORVed, herbicided, and needs our help in providing guidelines for our management agency to follow. The Forest Service seems unable to develop a good plan to heal our Forest, so again we must do it for them. A group of people from the Prescott area, including several EF!ers, has assembled for this cause, calling themselves Prescott National Forest Friends. We plan to appeal the final Forest plan when it comes out. Main points to contest in the draft plan were:

1. The whole Forest (1,262,799 acres), minus the six small Wilderness Areas (104,382 acres) and a few other designated areas, is open to off-road-vehicles (ORVs).

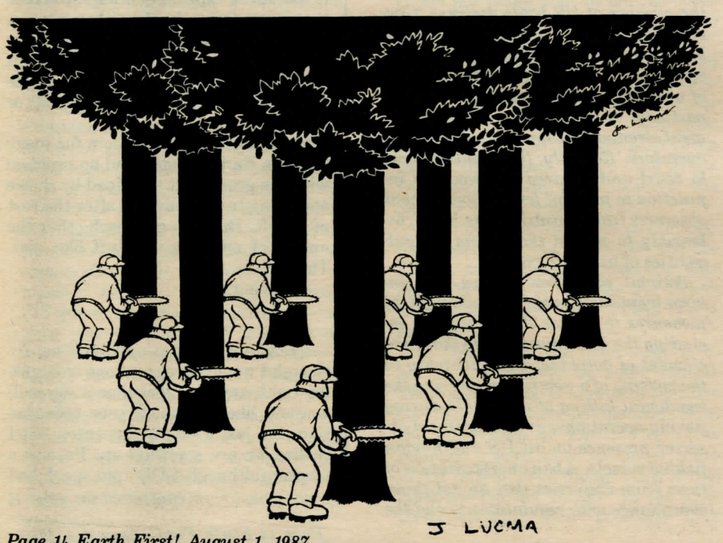
2. Commercial timbering is small-scale on the Prescott, but almost all of the Forest is open to year-round fuelwood cutting. The draft EIS states that fuelwood supply will not be able to keep up with demand on a sustained yield basis under any of the proposed alternatives. It also states that enforcement problems are expected to increase, but that funding for enforcement will at best increase slightly.

3. There are plans for vegetation manipulation in much of the pinyon/juniper (p/j) and chaparral country through use of herbicides, chaining, burning, and clearcutting. The idea is to create grasslands for domestic grazing, although, typically, "creation of wildlife habitat" is given as the reason.

4. The draft admits that almost half the grazing allotments are over-stocked and that total permitted use exceeds carrying capacity. In the management areas defined by the Forest Service — p/j, desert grasslands, Ponderosa Pine, chaparral, woodland, recreation areas, state/Forest checkerboarded lands, and lands adjoined by the Kaibab National Forest and managed by that Forest — rangelands in unsatisfactory condition range from 25% to 72%. The draft says that 99% of riparian areas are in "poor" to "very poor" condition because of livestock grazing, yet there is no plan to eliminate grazing from these areas. Wildlife needs are barely mentioned in the proposed plan.

5. In the interest of "watersheds," the Forest Service plans to convert thousands of acres of p/j and chaparral to grassland to create perennial water run-off. The Freddies state that overmature stands have dried up drainage areas! Their idea is to "treat" these aged artifacts so that underground water supplies can be released to the surface for human recreation! One wonders if this water will be sent to Phoenix for their domestic water supply. . . .

Through our appeal, we hope to develop a legal case for banning domestic grazing on public lands. We need expertise. Anyone with pertinent info, please mail to me: Nancy Z, POB 25510, Prescott Valley, AZ 86312. To complain about grazing and ORVs on Prescott NF, write our new forest supervisor: Coy Jemmett, Prescott NF, 344 S Cortez St., Prescott, AZ 86301.



Big Sky, Big Open

by H. Kaditus

An innovative alternative to government "protection" and control of wildlands may be forthcoming. A struggling handful of landowners see the economic potential of replacing their cattle with indigenous grazers — Elk, Bison, Pronghorn, Bighorn Sheep, and deer.

One such indigenous grazers project is being organized by Robert Scott of Hamilton, Montana. His project involves a tract of land of over 12,000 square miles — larger than Yellowstone and Glacier National Parks combined — centered in Garfield County, Montana, and referred to as "the Big Open." This area is primarily composed of High Plains grassland and includes a long stretch of the Missouri River.

Despite the area's size, only about 3000 people live there. Private holdings comprise two-thirds of the tract. The remaining third is divided among government agencies including the BLM, Army Corps of Engineers, Montana Department of State Lands, and US Fish and Wildlife Service (FWS). The FWS "maintains" the Charles M. Russell Wildlife Refuge located at the heart of the tract, which, despite its name, is open to livestock grazing.

At present, the land is primarily used for ranching and the total income of the area is about equal to the amount of government subsidization of the area's ranchers. Many family operated ranches have been foreclosed or sold and if current trends continue, many more residents will lose their land. Scott contends that area residents could to make a better living by forming a cooperative, replacing their 350,000 head of cattle with indigenous species, and charging the public an access fee for the opportunity to hunt Bison, Elk, etc.

There remain obstacles to the realization of Scott's plan. For example, Burlington Northern, one of the "private owners," is attempting to restructure current restrictions on its ability to receive revenue from its land. Additionally, Scott feels that potential participants may be terrified by the thought of reintroduced predators. Nonetheless, this is a chance to save a huge, low elevation area, and prove that better ecological practices can improve a local economy. While government assistance would be necessary, subsidies could be minimized and perhaps eventually eliminated. This would contrast favorably with the current high subsidization of welfare ranchers through low grazing fees, "range improvements," etc.

Details of this project remain sketchy. Look in upcoming issues for an interview with Scott and all the key facts. Scott urgently needs money and support. A film outlining his plan is being made, to be used for fund raising. For information on the film, write: Rocky Mountain Film Institute, POB 9383, Missoula, MT 59807. For information on the project, write: H. Kaditus, 2888 Bluff St. #492, Boulder, CO 80301.

H. Kaditus suggests that EF!ers donate to the Institute of the Rockies, POB 9383, Missoula, MT 59807, to help launch this project. The EF! *editors are withholding judgment on this project until we gain assurance that the eight million plus acres will be preserved in a natural condition and that natural predators will be reintroduced and allowed to prosper. While we have high hopes for Scott's project, we harbor fears that, even if brought to fruition, it could become little more than a big game hunting ranch for wealthy hunters. It might be wise for EF!ers to write to the Institute urging them to seek to preserve the Big Open as a truly natural wilderness.*

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to spike eight million trees by the end of the month or he would bump me off), but I think the time for something besides lobbying is overdue.

South Carolina

Friends,

I'll make this short. December 31st I sent you $25. I continued to get renewal notices, then a letter from Igor. I returned a copy of the Igor letter with a xerox of my canceled check. I just wanted you to know that I had donated and didn't want my newsletter cut off.

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Letters . . .

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I received a refund. I didn't want a refund, just proper credit. Then a nice letter came which said thanks for the donation, "Please accept our gratitude." I haven't earned your gratitude. You have earned my gratitude. I didn't mean for you to have to waste time writing me a letter. I wasn't miffed by your error — I just wanted to straighten it out.

I admire your work. I watched a great environmental organization here in Alabama die due to administrative incompetence. I hope you are handling well the necessary evil of keeping good records. Meanwhile, please accept my gratitude, and the return of this check, and keep up the good work.

—C.L.

Shit Fer Brains,

Occasionally you publish pieces that are particularly fitting for "outreach," for the unenlightened. I encourage readers to (anonymously) send copies of biting writings to interested parties as an educational effort.

Example: Tom Stoddard's excellent short story, "Zu Zaz's Close Shave" (Samhain 86) reduced nicely to one page and found its way to a dozen furriers in my area, educating them as to what justice might prevail when the skins of endangered species reach the fashion cult, in addition to the lesson on preserving Earth's endangered wildlife.

—Snow Leopard

Editor:

I wish to respond to Lewis Johnson's excellent letter in the Litha edition concerning my article on Alaskan natives. Mr. Johnson's letter raises many important issues that should concern all those working toward a more positive human-land relationship.

Mr. Johnson accurately describes many of the limitations within my article, although in my defense I was aware of them as I wrote the piece and purposefully did not pursue them at that time. It is good that he makes the connection between the cultural, legal and historical events which have lead to the current situation in Alaska, but I felt that to adequately discuss them would have made the article into a book. The omissions are serious, but there are enough defenders of Alaskan natives so that I felt it important to make the point that Indian and Eskimo people in Alaska are no longer isolated from the pressures we all face. While I could have pointed to many of the circumstances that have put natives in their "Catch 22" position, this would have weakened the shock value of the piece. The article was meant to shake people and make them reconsider their image of Alaskan natives. Mr. Johnson is correct to assert that native corporations are the way they are because of pressures imposed upon them from outside. Yet that does not change the environmental results, which are too often ignored by the media.

Mr. Johnson is probably correct in suggesting that I lack compassion for native people. Yet, if you go beyond the interests of specific groups and look at human and other life forms in general, you see that protection of wilderness and wildlife is prerequisite to protection of human cultural heritage. Such a cultural heritage should belong to all of us and should be an option for future generations of humans as well as voles, owls, and whales.

Among Mr. Johnson's many excellent points is his claim that the ecology movement is, so far, the prerogative of the financially secure. This is an issue which has not been dealt with, and should be. Is it wrong for a Nepalese villager living on starvation wages to shoot a Snow Leopard for its hide, which may represent a year's salary? I think so, but compared to the villager, I am rich, so it's easy for me to make such judgments. Similarly, I believe it is wrong for the Alaska natives to support oil development in the Arctic Wildlife Refuge — yet if I had a chance to make a million dollars in oil development I cannot say with total assurance that I would not also go for the money and later humbly send a check (tax deductible, of course) to the EF! Foundation and Wilderness Society.

As Mr. Johnson explains, all of us are a part of the system, whether we want to be or not. For example, this letter is being composed on a computer. I use this piece of high technology because it is neater, faster, and easier than handwriting. Yet it requires electricity and the support of the entire world industrial system — the system that is destroying much of what I love.

Nothing is free. Is it worth the ecological costs of the manufacturing of the computer, electricity production, and health costs I incur sitting here so many hours? This question is too complicated for me to answer. I do know it has enabled me to communicate with many other people through *EF!* and other publications. This is why I love my computer, yet I would gladly give it up — if it meant more wilderness. Unfortunately, I believe changing human attitudes and relationships with natural forces is a prerequisite to this goal, and the computer allows me to reach beyond myself and possibly help in a small way bring about a new way of perceiving Earth.

Perhaps the most important element of Mr. Johnson's letter is his question, "Why should it surprise anyone that native people clearcut any more than anyone else does?" The reason I wrote the article is that people *are* surprised. As I will try to show in a future piece, our biological heritage underlies all of our human-land relationships and conservation is not "natural" at all — unless it can be shown to be an immediate advantage. Conservation for long term advantages requires overriding our "natural inclinations" as a species.

—George Wuerthner, Missoula, Montana

Nancy, Dave, John, other EF!ers,

Hope all went well at the RRR. I sure missed it. I'm still on the trail around the Bob Marshall country and hope to have an article for you on the battle for the Bob this fall. I'll tour the Midwest again this fall and also the East Coast, promoting wilderness through my music and slide show. Folks interested in helping me line up a show in their area should contact me soon. People wanting to promote certain environmental issues can send me fliers, and I'll distribute them at my shows.

Walkin' Jim Stoltz, Box 477, Big Sky, MT 59716

Dear Earth First!ers,

Not many of us are rich but if each of us made a commitment to send just $10 per month to our favorite Earth First! cause we could do wonders! Just think — $10 per month times 5000 members equals $50,000 per month! Make the commitment and we can overcome anything.

—Lorna Moffat, Carmel, CA

Editors,

We recently demonstrated in Santa Rosa, CA. Ray Jackman, the top CDF dog in the Northcoast Region Headquarters, was nervous as we fired a barrage of questions and facts at him. Sitting in front of a wall with logging photos covering it, it was obvious that old growth doesn't mean anything to him besides $.

I was worried to find no Dear Ned Ludd in your latest issue. What's up? Although the tree-spiking injury was not a pleasant incident, we knew it was only a matter of time before something like this happened. Also, no proof exists of who did it. Maybe L-P themselves did it. I heard that in the pre-union days the company would hire their own people to dress as thugs, damage equipment, then blame it on "those union goons." As we all know, history repeats itself. Be yourself — don't let Ned Ludd go.

—Mad Dog

P.S. It would be nice to get more articles from native peoples around the world (Ainu of Japan, perhaps) in the Journal.

(Editor's note: don't worry, Ned Ludd will remain in this newspaper as long as any of us have anything to do with it. Along with several other worthy pieces, Ned was cut at the last minute last issue for space considerations.)

Dear Sirs:

We wish to inform you that we have formed a committee [the Promotion Committee] in Cuidad Victoria, Tamaulipas, Mexico to promote the constitution of a regional association dedicated to the conservation of natural resources.

Members of our group have conducted ecological studies in the Instituto de Ecologia y Alimentos of the university of Tamaulipas and with Texas A & M University. Experience gained from these investigations and the awareness of the alarming trends in present environmental attitudes served as the impetus for the formation of the association.

We are conscious that:

—1000 species of plants and animals become extinct each year in the world;

—30,240 hectares of the world's tropical habitat are deforested each day, an area equal to that of the Vicente Guerrero Reservoir in Tamaulipas;

—annually, 500,000 cacti and 10,000 animal pelts are smuggled across the Texas-Mexican border;

—of the 425 recognized endangered plant species of Mexico, 100 are present in Tamaulipas;

—despite considerable conservation efforts, of the 40,000 Ridley turtle females recorded 10 years ago in Rancho Nuevo, Aldama, Tamaulipas, only 800 were registered in 1986 (an estimated loss of 98%);

—there are 14 endangered vertebrates in the border area of Mexico and Texas.

Because of the ecological importance of this region, and the need to oppose its destruction, we are creating a non-profit Mexican foundation consisting of scientific and legal personnel. Our central objective is: Preserve, promote and investigate the biotic resources of northeastern Mexico, as well as develop management strategies for these resources. Specific objectives are:

1. Identify and protect the regional flora and fauna.
2. Identify and protect ecologically important areas in the region.
3. Preserve sites of paleontological and archeological importance.
4. Promote programs of environmental education.
5. Create groups of children and young adults interested in learning about protecting the environment.
6. Promote educational programs concerned with the biotic resources of the region.
7. Develop basic and applied investigation programs for the management and conservation of biotic resources, including environmental impact studies.
8. Offer consulting to institutions and to the public.
9. Generate and promote alternatives that lead to improved resource management with minimal environmental destruction.

We recognize that your institution has considerable experience and international recognition. We ask for advice on the constitution of our association and information about ways of receiving support, as well as for mutual cooperation.

—COMITE PROMOTOR, 15-16 Rosales, #276 Altos, Cd. Victoria, 87000, Tamps., Mexico

Earth First!ers,

Public, government, and corporate discussion on the effects of toxic contamination is almost always framed in terms of short- or medium-term effects on a particular community. A few wells closed here. A few cancers there. Nothing to worry about unless you live downwind or downstream or had your driveway sprayed with tainted oil.

Yet, scarcely noticed, a more profound (and sensible) picture is beginning to emerge. Dioxin and PCBs are now so widespread they are believed to reside in every cell of every organism on the planet. One researcher has suggested there is a link between the 40-year-old chemical revolution and a 40-year decline in fertility and intelligence. And many geneticists appear to quietly believe contamination may lop off the "top" of the foodchain.

I'm looking for books, studies, clippings, opinions, contacts — anything or anybody focusing on long-term, wide-scale effects. If you can help, contact me at: 7665 N Sheridan Rd, 3-B, Chicago, IL 60626 (312-761-0821).

—Jeff Barrett-Howard

Editors,

I have been brooding for some time about the fact that the average person doesn't know what deep ecology means; people don't understand the fierce interconnections between population, resources and the environment. They think that because the US is a big country, there's plenty of room for more people, and they don't understand the statistical meaning behind the Limits to Growth.

But even more than that, I am distressed to read things in *Earth First!* which tell me that some of your members think some unrealistic things too. For example, in the March issue, Mary Morrissey (p.18) says we should get back to pagan sources; Jamie Sayen (p.36) seems to think we have a race-memory that might help us re-enter the natural world at some future time; Jeremy Lawrence and Peter Bralver (p.9) vow there is nothing good about L.A.'s LANCER project; and even Dave Foreman, an editor I couldn't hold in higher esteem, uses an argument (p.28) that could get us in trouble — that the Grizzly has as much right to life as any human has. Here we inadvertently enter Right-to-Lifer territory, and they could have a field day with us when we talk about population. Finally, Sus Eddy (p.27) says "I haven't read of any solutions" to the population problem. Your columnist Tom Stoddard (a great writer) has presented the solutions, and I'd like to present them in slightly different form. We do NOT need rituals, a substitute religion, or paganism. We only need logic to see that drastic solutions which the government must impose eventually are within our power, starting with tax incentives to have small families, tax impositions on large families, birth control clinics in every school in the nation, social disapproval of human fecundity at the expense of our ecosystem's natural balance . We must follow China's lead: they saw that at present rates of population growth they would be unable to house, feed and clothe their people. They now promise to completely care for first children (jobs after education, clothes, food), but for the second, all expenses are to be paid by the parents. No welfare there, no question of society footing the bill for extra kids born out of wedlock. Young people are expected to work hard during education years, and marry late.

The fairness doctrine of women's equal rights demands safe and legal abortion available to all women at all times; the fairness doctrine of job availability demands fair and legal implementation of immigration laws; and the fairness doctrine for children demands that all kids be wanted kids and that the statistics of child abuse plummet.

There are too many of us. We are destroying our own life-support system. Nature's ability to fight back has been severely curtailed, although now we have AIDS and increasing infertility probably due to man-made pollution and nuclear wastes. There is a saying that people get the leaders and government they deserve, but surely we can do better. Surely we can get away from the Judeo-Christian "ethic" long enough to realize that our highly-prized domination is a total failure. Five billion of us and growing by one million every five days. We can dispense with our inflated ego at what we call progress. We supposedly have the ability to educate ourselves, to make rational decisions.

I fear for people — we haven't time to make them understand all by themselves. Respect for the inter-connectedness of our life-support system must come by fiat, not frailty. I fear we have too much ability to adjust to crowded conditions. I fear for animals being pushed to extinction. All because our growing numbers demand more room, more houses, more food. . . . I fear that when a city like L.A. finally realizes there is no more room to dump trash, and they come up with a trash-burning system like LANCER, that, imperfect as it is, no one wants to help with the problem of rectifying the air-pollution vents. I fear, along with your columnist (p.29), that the juggernaut of industrialization requires over-population and cheap labor, and must reach a point of overkill excess before our crisis-oriented society realizes it. So let's have some genetic engineering, let's stop trying to save all deformed babies, let's allow terminally ill people to die quietly, let's help the Association for Voluntary Sterilization up their statistics (32% of the people now choose this method of contraception), and let's even stop giving all the tax breaks to the weak and mentally disabled, in favor of the gifted

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Liquidating the Last Redwood Wilderness

by Greg King

The Pacific Lumber Company (PALCO or PL), in Humboldt County, California, currently faces immense legal, social, and direct-action challenges to its attempted liquidation of the world's largest private holdings of old growth Redwood forest. These challenges have created the most fervent environmental battle in the history of northern California.

The illegal buy-out last year of Pacific Lumber by Houston-based MAXXAM Corporation — controlled by billionaire Charles Hurwitz — and its subsequent accelerated clearcutting of the last de facto Redwood wilderness, have met intense challenges. These include: national and local direct actions, most recent being the deflagging of a proposed logging road designed to cut through the 3000-acre Headwater Forest, perhaps the world's largest unprotected contiguous virgin Redwood stand; four lawsuits challenging the legality of the takeover and a fifth accusing MAXXAM and the California Department of Forestry (CDF) of submitting and approving illegal timber harvest plans (THPs); the State Department of Fish and Game's recent condemnation of PALCO's old growth clearcuts; investigations by the US Attorney's office and the Securities and Exchange Commission; state legislation that may hinder MAXXAM's accelerated clearcutting; and official denunciation of corporate forest liquidations from the International Woodworkers of America.

ECOTEURS DEFLAG ROUTE OF ROAD PROPOSED FOR VIRGIN REDWOOD FOREST: Creating perhaps a week's employment while illustrating the destructive of MAXXAM's plans, three ecoteurs in June deflagged five miles of proposed road through Headwater Forest, 10 miles southeast of Eureka. The flags, said Humboldt County resident Calm Post, began at the end of a road near the highest point (1700 feet elevation) of the Little South Fork of the Elk River, wound through the southern portion of a proposed PL 124-acre clearcut (THP #1-87-240), ran northwest into the northern half of THP #240, then wound along Little South Fork's northeastern ridge into the heart of the forest, where there are presently no proposed logging plans. The road then forked, heading north into the high ridges, and southwest toward the Little South Fork drainage. Post stated that, although the flagging ended before reaching the stream, the watercourse itself was flagged (either for road culverts or to mark the requisite yet meaningless "stream protection zone") far beyond the boundaries of any THP.

Humboldt County Earth First!ers christened Headwater Forest this year for its unique location at the highest points of Salmon Creek and Little South Fork. The latter drainage may be the only existing Redwood stream with totally intact headwaters and virgin Redwood ridges flanking both sides. Two PL logging plans — THPs 240 and 241 — this year proposed clearcutting 265 acres of Headwater Forest. These plans currently are stalled in litigation.

The deflagging is but one of the many direct actions recently aimed at MAXXAM. Since October last year, PL and MAXXAM have faced demonstrations at corporate offices in San Francisco, Santa Monica, Marin County, Houston, New York, and Scotia (the company-owned PL mill town). Recently EF! demonstrated at a State Board of Forestry meeting in Eureka and at CDF's Coast Forest District Headquarters in Santa Rosa. On May 18, EF! hosted its National Day of Direct Action to stop MAXXAM's clearcutting (see Mokai's article, Litha edition).

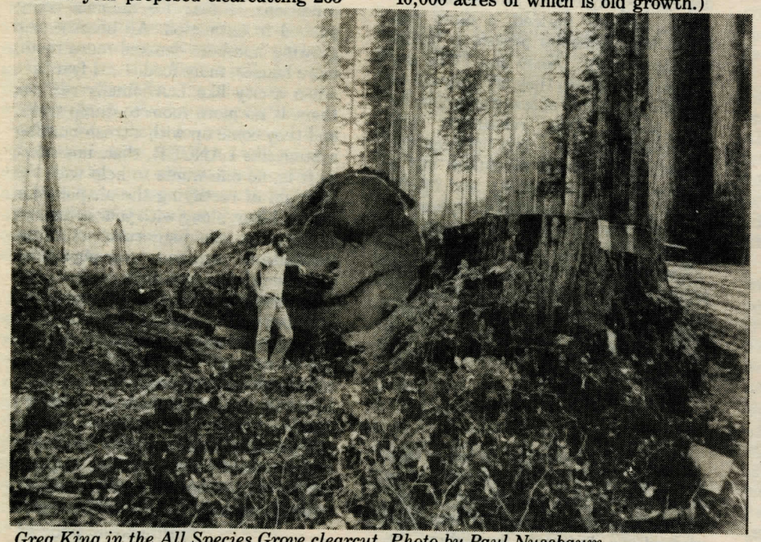
These EF! actions have generated extensive media coverage. UPI and AP reports have appeared around the world. Major newspapers and TV networks have covered the story.

Recent unverified reports of monkey-wrenching against MAXXAM, however, have not been covered by the media. Reported actions include: stuffing epoxy into padlock key-holes on gates across logging roads, damage to machinery in the forest and in mills (sources say vandalism against the company often is perpetrated by disgruntled employees), and purposeful work slow-downs by mill workers. There have not been reports of spiking of PL trees.

Internal actions against the company have resulted from MAXXAM's changes of PL policies. Employees face increased work hours and reported shirking on overtime pay, a gutted $60 million pension fund that now rests in Hurwitz' pocket, a 25% rent increase for housing in Scotia, etc.

MAXXAM ATTORNEY ADMITS STATE AGENCY VIOLATED LOGGING LAWS: Five civil suits are now pending against Pacific Lumber and its former board of directors, the California Department of Forestry, MAXXAM, and various businesses and individuals associated with the takeover and the accelerated logging. The most vital suit is that brought by the Environmental Protection Information Center (EPIC) in Garberville. The EPIC suit charges PL, CDF, and MAXXAM with violating the State Forest Practice Act (the Act), the California Environmental Quality Act (CEQA), the Federal Porter-Cologne Water Quality Act, the State Bagley-Keene Open Meeting Act, and the Due Process and Equal Protection clauses of the California and US Constitutions.

EPIC's suit contests approval of three PL clearcuts of virgin old growth. Two of these timber harvest plans would take 265 acres from Headwater Forest; the other THP would clearcut 111 acres of the last virgin forest on the Mattole River, a stream now undergoing extensive restoration due to past clearcutting. This is the first lawsuit directed at MAXXAM's accelerated logging, and the fourth challenging CDF's "rubber-stamp" approval process. (In 1985, prior to the take-over, PL received CDF approval to selectively cut 5000 acres; last year, after the takeover, CDF approved nearly 11,000 acres of PL clearcutting, 10,000 acres of which is old growth.)



Greg King in the All Species Grove clearcut. Photo by Paul Nussbaum.

Old growth Redwood forest. Photo by David Cross.

On July 1, during the first preliminary hearing for this lawsuit, PL attorney Jared Carter said that "there is an error in the manner in which 230 was handled," and that THP 240 "was incomplete in a material way . . . The THPs should have been denied" by CDF.

PL's admission of illegalities appeared to be a tactical move to remove 230 and 240 from the lawsuit. The company submitted a writ that agreed to an injunction to stop logging until CDF received amendments for the plans that PL contends would bring them into compliance with state legislation.

The EPIC suit also contests the THP process administered by CDF. "The process," says EPIC attorney Jay Molder, "is so unfair, insipid and irrelevant that it violates EPIC's constitutional due process rights [and] the California Environmental Quality Act. . . . The Forest Practices Rules and Regulations . . . have been amended and altered to an extent which now renders [their] certification a nullity. . . . EPIC contends the last ten years of amendments at the behest of the timber industry has finally rendered the THP process a bad joke. . . ."

In addition to the EPIC challenges, MAXXAM currently faces four suits brought by former stockholders. They claim that Charles Hurwitz (Chairman of the Board and Chief Executive Officer for MAXXAM) and MAXXAM and its parent company, MCO, swindled stockholders with an unfair purchase price for the company.

STATE WILDLIFE EXPERT CONDEMNS PL CLEARCUTTING: During a recent CDF review team meeting for the three PL clearcuts under litigation, California Department of Fish and Game wildlife biologist John Hummel blasted MAXXAM and PL for eliminating wildlife species associated with old growth stands, and criticized CDF's contentions that clearcutting old growth will "improve wildlife." Hummel noted that some mammals, birds, insects, amphibians, and non-aquatic species depend on old growth. "If their habitat is taken away from them you're going to lose a significant number of the population of certain species. They don't have the ability to move from one spot to another unless the habitat is the same."

North Coast old growth forests sustain the Bald and Golden Eagles, Osprey, Red Mountain Vole, Pileated Woodpecker, Red-tailed and Red-shouldered Hawks, Black Bear, Marbled Murrelet, and rare amphibians and plants.

Following CDF's example, PL this year began adding a disclaimer to its old growth clearcut THPs: "Transition from old-growth to young-growth provides beneficial environmental effects. 1. Increased wildlife habitat and carrying capacity. 2. Increased wildlife species diversification. . . ." Hummel attacked these statements.

"Once you reduce that stand down to ground level, whatever the population and diversity of species that existed there before are not going to be there," he said. "The species that are . . . keenly associated with old-growth stands are going to be absent."

PROPOSED LAW MAY HINDER PL CLEARCUTTING: State Senator Barry Keene recently submitted a bill (SB 1641) that proponents say will slow PL's logging. The bill would place a 20% limit, based on a three-year average, on yearly logging increases for any one watershed. Big Timber opposes the bill, yet some environmentalists also oppose it, contending the bill's weak wording and its stipulation that the CDF Director may exempt THPs from the mandate have rendered the legislation to meaningless. Keene introduced the bill specifically to slow PL's clearcutting, but he says it also is designed to discourage corporate takeovers and liquidation of California timber companies and their forests.

North Coast California Earth First! says Keene's legislation — which also would increase penalties for tree-spiking — "is incomplete without amendments establishing as felonies violations of the California Forest Practice Act and the California Environmental Quality Act, among other state and federal statutes with authority over logging." EF!'s proposed amendment says, "Corporate timber interests and the CDF routinely violate CEQA and the Act, forcing local residents to enforce these laws via costly civil suits, such as that recently filed by EPIC. Although CDF regularly overlooks, even aids, corporate logging violations, the state agency will occasionally issue citations. These wrist slaps result in minuscule fines and never bring jail sentences. Meanwhile, fragile coast ecosystems are suffering irreparable damage." EF!er Darryl Cherney recommended that first-time felony violaters of CEQA or the Act be permitted to pay their debts to society via community service work, such as stream restoration or reforestation projects.

US ATTORNEY'S OFFICE AND THE SECURITIES AND EXCHANGE COMMISSION INVESTIGATE MAXXAM TAKEOVER: Two federal agencies are probing the MAXXAM takeover of PL. Although neither the

SEC nor the Attorney's office will disclose information about their queries, it is known that of particular interest to the feds is the Drexel Burnham Lambert/Ivan Boesky/MAXXAM connection.

Boesky, who recently admitted to illegal insider stock trading that earned him millions of dollars, bought $40 million — or 5% — of PL stock three days prior to the takeover. Boesky's purchase was allegedly designed to hold this stock for Hurwitz. As Humboldt attorney Bill Bertain details in his lawsuit on behalf of former stockholders against MAXXAM, Hurwitz was anxious to buy up PL stock, yet he did not want to own as much as 5% prior to his takeover bid, due to a PL anti-takeover provision prohibiting a merger into an entity already controlling 5% or more of PL shares unless 80% of PL shares voted for the merger. MAXXAM would not have gained 80% approval.

WOODWORKER UNION OPPOSES MAXXAM LIQUIDATION: Fifteen years ago, during the fight to expand Redwood National Park, loggers, mill workers, and truck drivers drove in a caravan to Washington, DC, to show opposition to the expansion. Today these same laborers, represented by the International Woodworkers of America, have come out against corporate cut-and-run logging, specifically that of MAXXAM.

Referring to the takeover of Pacific Lumber, IWA representative Donald Nelson said, "We are very much opposed to that kind of takeover, specifically that one [MAXXAM's] because of the damage it causes to the whole industry." Nelson recently released a statement condemning PL's clearcutting.

CONCLUSIONS: Some of the challenges now facing MAXXAM have slowed and could further curtail clearcutting. Letters to CDF that have pointed out THP illegalities have forced PL to withdraw or substantially alter many timber harvest plans. Earth First! direct actions have greatly increased public outcry against the clearcutting. The EPIC lawsuit has stopped, at least temporarily, three clearcuts. The deflagging and other forms of ecotage have slowed logging while inspiring others to take their own initiative.

But the question remains: What will it take to save these last vestiges of virgin Redwood forests? A local EF!er, contemplating the lack of state and federal legislative action toward accomplishing the preservation, recently voiced his solution to the crisis: "If thousands of people from throughout the US came to Humboldt County and took turns blockading every PALCO logging road, we could save these forests."

EPILOGUE: Question: How does an EF!er, surrounded by PL security while trespassing on a controversial logging site, avoid arrest? Answer: Take a CBS News crew along.

On July 6, CBS News correspondents, camera technicians, and I visited the 47-acre clearcut of virgin Redwood at All Species Grove. Scarred by tractors and trashed with slash, the area looked nuked. The film crew had a field day.

After filming an interview in front of a 15-foot diameter stump, we walked through the moonscape. We felt alone. Until, that is, four shotgun blasts sounded from the north border of the clearcut. I attributed the intrusion to a rancher getting his rocks off, and we continued our work. Fifteen minutes later I saw two flashes of light from a ridge high above. I suspected the sun's reflection off binoculars, and began to worry. I then spied a vehicle traveling slowly along the road. I asked the cameraman to zoom in and see if it was pick-up truck: PL security drives only large white pick-ups. "It's a white pick-up," he said.

We packed our gear for the exodus. Suddenly, four more shotgun blasts sounded from the south. Through his lens the cameraman saw a pick-up parked at the south edge of the clearcut. A fast exit was necessary, but quickly reaching the crew's rented Lincoln Continental a mile away was not feasible. I expected arrest, but consoled myself with the realization that it would probably air nationally. This seemed to be PL's thought also, for we escaped unencumbered.

I later called PL chief forester Bob Stephens to see if he knew of the incident. He did not, and seemed angry that I would "make such . . . charges." PL public relations flack Dave Gaylitz also had not heard of the shooting. "Our guys don't carry any weapons of that sort."

So I wonder who was shooting at us.

. . .

EPILOGUE 2: In a recent deposition filed for the current lawsuit against MAXXAM, PL forester Bob Stephens for the first time revealed the company's forest holdings. The most significant revelation was that the company owns 16,069 acres of virgin forest, 11,000 more than that estimated by Earth First!. Of the 16,069 virgin acres, 8000 is in a contiguous block, in the Headwater Forest area — making the "new" Headwater Forest the world's largest unprotected contiguous virgin Redwood stand. PL also owns 56,207 acres of "residual" old growth forest, tracts with up to 50% of the old growth trees left during the company's days of selective cutting. Combined, this acreage nearly equals the 76,000 acres of old growth preserved in all California Redwood parks. This acreage represents crucial habitat islands between Redwood National Park and Humboldt Redwoods State Park, 40 miles apart. PL's liquidation of its old growth could eliminate many rare wildlife species dependent on these connecting islands for migration and habitat.

Grand Canyon Round River Rendezvous

by Bob Kaspar, Tom Skeele, Sally Miller

Edward Abbey. Photo by David Cross.

BOB: The 1987 Round River Rendezvous, held July 6-11 at Parissawampitts Point overlooking the Grand Canyon, was a howling success. The people, workshops, entertainment and location made for an unbeatable week.

The layout of the RRR site was ideal. Situated on the North Rim of the Canyon on the Kaibab Plateau, Earth First!ers controlled over a mile of the point. It was apparent to all who drove into the National Park from the National Forest (we were in Kaibab National Forest) that the site had been "professionally managed." The Forest had been thinned and contained enough slash and cowpies to keep our fires burning; but the grass was tall, and the Ponderosa Pines gave us shade.

A sign had been placed a mile from the road's end to mark the limits of stinkmobile intrusion. As the week progressed, the local constabulary (Forest Circus, Park Circus, and County Yahoo) realized that we wouldn't trash their vehicles if they parked them and walked to the heart of the rendezvous. These fine agents of power were friendly, and some departed with autographed copies of *Ecodefense*.

Monday evening, Peg Millet and Dolores LaChapelle opened the Rendezvous with a purification ritual utilizing burning sage, chanting, and drumming, held at the edge of the Canyon. Over 120 people participated, and then reconvened at the Texas camp for a potluck and wake for departed EF!ers John Zaelit, Lisa Bruhn, and Bugis Cargis. The potluck started at dark, which prevented us from worrying about what we were eating. Alcohol consumption was held to reasonable levels, so no one fell off the nearby edge. The post-potluck performance featured the string-breaking songs of Darryl Cherney, and the newest EF! minstrel, Dana Lyons, of the Dumpsite State, Washington.

One of the big attractions of the RRR for me, as a recovering Catholic, is the growing emphasis on the spiritual. In an effort to become attuned to the natural world, many EF!ers are practicing rituals. Some of the leaders of this search, including Dolores LaChapelle, Bill Devall, and John Seed, gave workshops focusing on Deep Ecology and its spiritual offshoots. Dolores led us through a ritual, and gave workshops on chanting and Tai Chi, which she maintains help us see fully and get back in touch with nature. She also led a group in a drumming/chanting session on the South Point overlook at sunset Wednesday evening. Extended drumming cast a spell over us as evening settled over the Canyon and the full moon illuminated the chasm. (Dolores' works can be ordered from her at Way of the Mountain Learning Center, Box 542, Silverton, CO 81433.)

The biggest attraction for many people is the nightly entertainment and the Sagebrush Patriots' Rally. The lineup this year featured many old EF! favorites and a few new ones. Tuesday night started with a stirring speech from the inspiration of EF! — Cactus Ed Abbey. A Maypole (Julypole) celebration followed and a hillside contra dance was the main feature. Some participants, already inebriated or suffering previous brain damage, had difficulty dealing with the complexity of a new vocabulary (do-si-what?). A few escaped their partners by taking an alaman right when told to take an alaman left. We thank David Gaines and Larry Abbot for music and calling.

Wednesday night was a return to campfire sing-alongs. The musical ranks were boosted with the addition of Bill Oliver, Glen Waldeck, and Mokai.

The arrival of the Austin Lounge Lizards on Thursday foretold the end of all sanity. The crowd left their evening performance unappeased after an hour-long set. Their main performance was saved for Friday night. This night the musicians separated and gave individual performances at group fires. Dakota Sid played a powerful set at the main fire. Our attention was broken only by the drunken carousing and pickin' of Oliver and the Lizards. This group and their fans had to substitute for the mostly absent Montana camp. (Hope to see Montana back in force next RRR.)

This year's rally featured all the aforementioned musicians along with Wobbly Bob, John Seed and the Canyon Pygmies, Mike Roselle, the Spikettes, and the Dozettes. The Dozettes finished their number with a tribute to the full moon. One Dozette, caught up in the intricate choreography, ended the dance with his uniform acting as a large ankle bracelet, worn across both legs.

The Spikettes were a heady delight. Last year's all male revue gave way to an all-female lineup, and the performance was much improved. The Spikettes were featured with Mike and with Darryl. Darryl's performance was a three stringer, ending his hit "Earth First!" with half his strings gone.

The show, as usual, ran long, and Sid graciously postponed his appearance until Dave Foreman was finished [speaking, not singing; praise be to Allah!]. Sid and Lone Wolf Circles then performed several numbers. After a break, the Lizards performed for two hours. Striking a responsive chord for the mostly western audience was the mournful tune, "Bovine Romance," the story of a troubled young cowboy too long on the range.

There was much at the rally that wasn't music, and deserves a story by itself. There was speechifyin' by Marcy, Cecelia, Howie, Dave, and Mark. The bards Art Goodtimes, Michael Robinson,

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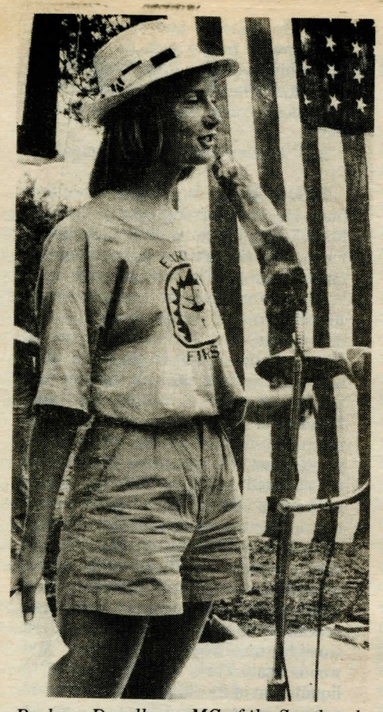
Joan-Marie frees captive Condor Jakubal during Endangered Species Game. Photo by David Cross.



Barbara Dugelby as MC of the Sagebrush Patriot Rally. Photo by David Cross.

RRR . . .

Continued from page 17

and Dennis Fritzinger hold a special place in our hearts. Others deserve credit for a great RRR. The committee (Peg, Sally, Michele, Barb, Nancy, and Bill) deserves a big hug. The dogs and their humans were well-mannered. Special thanks go to Peg, Nancy Z. and Rod for a trailer which silently supplied power for the week's events, by means of the strong Arizona sun.

Next year, watch out, Washington!

TOM: Anticipation is a powerful emotion, and as we drove the final miles to this year's Round River Rendezvous, anticipation got the best of us. Howls began to reverberate in Helen's van. I had read about the Kaibab Plateau, but the landscape was vastly different than I had expected. The Aspens, pines, spruces and firs didn't mesh with my mind's "desert" image. A joyous surprise. The rest of the RRR, however, was not so much a surprise; rather a complete re-affirmation!

Now, driving home, I realize the power of that re-affirmation. This is a mighty tribe, and the RRR is its most glorious celebration. It allows us warriors time to learn, laugh, and love on a national and international level. We return to our homeplaces with increased understanding of our love for Earth and a greater commitment to healing its human-inflicted ailments. This is fostered by workshops, mealtime strategy sessions, sunsets, and campfire singalongs. I flash on an old Dylan classic, "There was music in the cafes at night, and revolution in the air."

During the Circle Meeting, the question was posed, "Should we continue to have the RRR?" YES! was the resounding answer. Rendezvous supply much of the strength we defenders need to continue. Here's a big howl to those who have made the RRR so influential, and here is a greater howl to the growing numbers of regional rendezvous. Now, with the spirit of the Earth and conviction of warriors, let's get on with the REAL work for the REAL world!

SALLY: Workshops throughout the RRR were led by a bevy of Earth First! experts. On Tuesday, the indefatigable Phil Knight and Bob Kaspar welcomed a horde of green EF!ers with a newcomers' workshop. Wildlife biologist Steve Marlatt led workshops on wolves and endangered species, including reintroductions. Bill Devall, John Seed, and Dolores LaChapelle facilitated the annual Deep Ecology workshop. Dan Dagget and Roger Featherstone impressed EF!ers and NPS cops alike with their knowledge of the Grand Canyon uranium mining issue; their workshop set the stage for the action following the RRR. John Seed, Karen Pickett, and Mike Roselle led a strategy session on the battle to save the rainforests; it was agreed that EF! should continue to focus our campaign on Burger King and World Bank.

Wednesday morning's workshops included a natural history hike with Rich Grumbine and Bob, chanting with Dolores LaChapelle; and Animal Rights-Deep Ecology, and EF! Foundation discussions. The afternoon was devoted to bioregional caucuses, with bioregions of the Southwest, Northwest, Rocky Mountains, East, California, and Texas well represented. Plans were made for regional rendezvous and actions. Watch *Earth First!* for announcements.

Thursday, John Seed led a Council of All Beings. Howie Wolke discussed how to oppose Forest Circus destruction; with workshop participants agreeing to begin planning a national day of protests against the Circus. Mike Roselle, Darryl Cherney, and David Cross conducted a media workshop. Darryl and Mike also discussed "How to Organize Your Campaign," which was based on

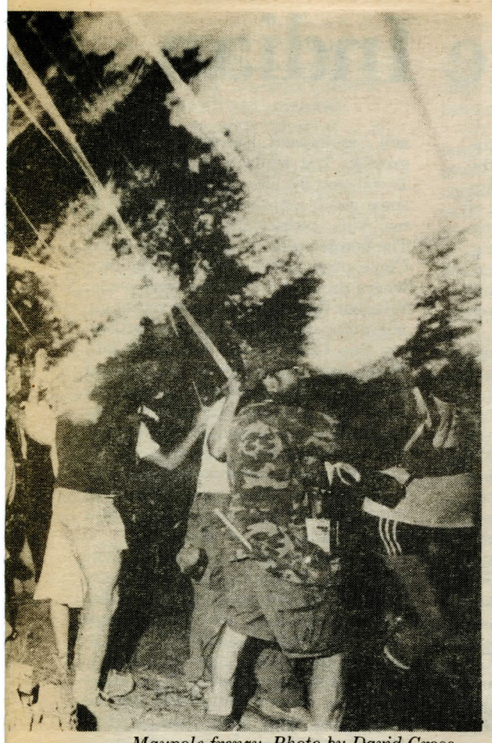
Grand Canyon Round

experience garnered from the ongoing battles against MAXXAM and other evil powers that (unfortunately) be. Thursday's workshops also included: grazing with Steve Marlatt and Lynn Jacobs, during which (after participants had all had their fill) EF!ers decided to plan coordinated protests against public lands livestock grazing; and art, music, and poetry with Dennis Fritzinger. But where were the women? Why, at the Redneck Women's Caucus, of course! No "workshop leaders" needed here; this was a sharing of ideas and love for Mother Earth and each other, rather than an informational workshop. We redneck women reaffirmed our power as strong, feminine eco-warriors, true Earth First! maids (and we're not talking milkmaids!). And celebrated our bonds with Earth and with each other through joyous song, wild howls and warm hugs. Thanks to all the women who participated in the Redneck Women's Caucus. We are all leaders. Let's not forget that!

Disgusting Plea for $: Promises of beer and many thanks to all the volunteers who helped to make the 8th annual RRR a success, except financially. We are still in the hole and need your contributions. Send your $20 to the EF! Foundation, POB 50681, Tucson, AZ 85703.

Howie Wolke demonstrating the best use of a Forest Plan. Photo by David Cross.

The Spikettes perform "Monkeywrenchi



Maypole frenzy. Photo by David Cross.

l River Rendezvous

Janaka belts out "Tonka Toys." Photo by David Cross.

Tarahumara Frogs at the Endangered Species Game. Photo by David Cross.

Earth First! No Wimps

by Don Morris

The eighth annual Round River Rendezvous was a setback to those attempting to "sanitize" or "mellow-out" the Earth First! image and style.

The mellows started early by requesting that future Rendezvous dates be changed to avoid conflict with the Rainbow Gathering. It was immediately revealed, however, that the RRR dates were "deliberately chosen" to conflict with the Rainbow Gathering. Attempts to ban hand clapping approvals in favor of the "less disruptive twinkling" also failed. Some twinkled, some clapped, some howled — no set policy.

A festive wake was held around the first evening campfire as tribute to Earth First!ers who died the previous year — Lisa Bruhn, Bugis Cargis, John Zaelit, and members of the Montana Band. Zaelit, also known as "Mister Goodwrench," was the creator of the EF! warclub/monkeywrench logo. He died while heroically trying to save several children from drowning after their canoe capsized, even though he couldn't swim. The children survived.

Ed Abbey, creator of *The Monkey Wrench Gang*, made an appearance early in the week. He warned of the coming government repression and urged folks to "monkeywrench with parental permission only." He also warned of the severe financial and spiritual tools which will be exacted from those caught in our corrupt legal system. "Avoid arrest. Avoid jail. Avoid doing anything to further enrich the legal profession."

EF! co-founder Howie Wolke, who proudly served a 6 month jail sentence for pulling up survey stakes in daylight, recommended nightwork as a safer alternative. When asked if he had learned his lesson, Wolke admitted that he hadn't, and suggested monkeywrenching even without parental permission — "but don't get caught." When dealing with the Forest Service, Wolke urged EF!ers to relentlessly impede, ridicule, hound and harass the "Tree Nazis" who are committing ecocide on our National Forests. To graphically make the point, he demonstrated the *only* beneficial uses for voluminous Forest Service documents — snot rags and shit paper.

During the Sagebrush Patriot's Rally, Earth First! co-founder, Mike Roselle, did a stunning Busby Berkeley song and dance routine accompanied by six "Spikettes." Dave Foreman climaxed the rally with a fiery speech urging EF! to stick to its original concepts and avoid attempts to clean up its "bad image." Foreman said Earth First! should: put Earth first in all decisions, even ahead of human welfare if necessary; make no attempt to gain credibility with the gang of thugs running human civilization; refuse to use human beings as a measure by which to value other life forms; realize that Wilderness is the real world and everything else artifact; accept monkeywrenching as a legitimate tool for the preservation of natural diversity (even though EF! as a movement and many individuals in EF! may not engage in it); avoid condemning the general concept of monkeywrenching or those who engage in it. Foreman concluded by gently urging those who can't accept the EF! parameters to join another bunch or start their own.

It was obvious from the tone of this year's Rendezvous that Earth First! will continue to use the guerrilla approach to ecological populism — "hit fast, play mean, never present a stationary target, throw caution to the wind, and if you can't score points on your opponents, at least convince them you mean business so they don't sleep very well at night knowing you're out there." But, most importantly, Earth First!ers will continue to heed Ed Abbey's advice to go out in the Wilderness, climb those mountains, hike those canyons, and run those rivers so that we can maintain our health and sanity, outlast our enemies and live to piss on their graves.

A longer version of Don's RRR article appeared in the July 22 Anderson Valley Advertiser *(Box 459, Boonville, CA 95415).*

n' Blues." Photo by David Cross.

Burn That Dozer!

Lyrics by Dana Lyons and Zach Lyons; to the tune of "La Bomba"

We're gonna burn that dozer, we're gonna spike that tree,
We're gonna take out every damn from here to Tennessee.
Slash the tires on the dumptruck, water the gasoline,
Cut the wires on the starter, you gotta dead machine.
CHORUS: Burn that dozer, burn that dozer . . .
We're gonna party with the tourists, gonna steal their keys,
Gonna block off every lumber road with ten RVs
CHORUS
The earth is our mother, sisters and brothers,
She's a member of the family, it's up to you and me,
So pick up a monkeywrench, a little sledge hammer,
But if you're not careful, you're gonna end up in the slammer
CHORUS
[verse written at 87 RRR:]
We're gonna plug up the mineshaft, gonna pull their stakes,
Gonna tie up the Freddies, and feed 'em yellow cake!

For information concerning Dana's superb concerts and albums, write: Dana Lyons, POB 45451, Seattle, WA 98145.

Tom Skeele, Tom Thompson, Michele Miller and Dan Dagget discuss Mountain Lions in California and Arizona at the workshop. Photo by David Cross.

An Ecological View of the Indian

by George Wuerthner

Most environmentalists tacitly assume that primitive people lived in ecological harmony with their surroundings, and had little impact on their habitat. Implicit in this assumption is the idea that the environmental ravages of Western civilization are the result of a fall from this primitive earthly paradise, and western European cultural roots are to blame for the present environmental tragedy. Records of the abundance of wildlife encountered by early European explorers and later by American-born mountain men, traders, and settlers, are often used as evidence to prove that primitive people, by virtue of their superior ecological wisdom, were inherently better stewards of the American continent. Were they?

In a tidal mud flat at the mouth of the Noatak River in western Alaska, I once found the tooth of a Woolly Mammoth. It was the size of a large cantaloupe and had a rough, file-like flat surface and pointed projections which were the roots. Perhaps 10,000 or more years prior to my visit, this mammoth had wandered the Alaskan tundra. What happened to it and dozens of other giant Ice Age mammals has puzzled scientists for years, and the issue is still not resolved. Besides the Woolly Mammoth, other large mammals — including Giant Sloth, mastadons, and their predators such as the Dire Wolf and Short-faced Bear — became extinct within a geologically short time span of several thousand years. Interestingly, as far as is known, there were no corresponding extinctions of small mammals — the only species to disappear were mammals in excess of 100 pounds. Why?

Some people have postulated that climatic changes stressed these large mammals to the point of extinction; but would not climatic change affect smaller animals also? There are several schools of thought on the topic, including adherents of the Overkill hypotheses who argue that paleo-Indians slaughtered these animals into extinction. Could this be? What are the implications for our own mythology of the natural balances that existed among the Indians and Eskimos at the time Europeans ventured to the continent? To answer these questions, we can apply ecological principles to humans and attempt to thread together a plausible explanation of the relationships between technologically primitive peoples and their environments. I will examine North American Indian and Eskimo cultures, but the same principles would apply to any low-technology people, including the ancestors of the Europeans or any other geographical or racial group. What follows is speculation, and it would be difficult to prove right or wrong the suggestions presented. I admit the opportunity for error in interpretation is great; nevertheless, I feel the process of viewing people within an ecological context could shed insights that may change dramatically the way we view ourselves — technological humans — and our relationship with Earth.

Long before the Pleistocene extinctions, something happened to make humans different from almost all other animals — we substituted cultural flexibility and technological innovation for biological evolution. Biological change is slow and conservative; it tends to preserve the status quo. This is one reason why humans tend to be essentially the same in mental ability, behavior, and capacity to interact. Despite slight differences in physical appearance and other minor traits, our basic genetic make-up is essentially the same from race to race — hence our country's premise that all people are created equal. But culture is much more flexible and the incredible ethnic diversity that developed in human groups prior to the advances in modern communications resulted from this ability of culture to evolve rapidly. Also, while biological change is not easily transferred throughout a population since it requires the passage of genetic material, culture and technology are easily exchanged between groups. A European can learn how to paddle a kayak, while an Eskimo can learn to shoot a rifle, despite different cultural backgrounds. Thus culture and technology gave humans the ability to adapt to new environments quickly and this ability is the major reason for our present dominance of Earth.

Evolution can be viewed as a process of change geared toward increasing each individual's share of resources so as to ensure the successful reproduction of descendents. In evolutionary terms, if you do not leave behind a share of your genetic code (sisters and brothers also share a portion of your code, so by helping them you help your genetic line) you're a failure. The animals who leave the most offspring who also reproduce win in the evolution sweepstakes. Since no one individual or species can have the best adaptations for all environmental conditions, each may prosper under one regime and lose under another. Indeed, the many extinct animals like the mammoth are examples of species whose specific genetic code worked well under one set of environmental constraints, but failed miserably under another.

One environmental pressure mammoths had to contend with was predation, against which their large size was good insurance. Only a very large predator could pull down a full grown mammoth, and during much of the mammoth's evolutionary history there were no predators big enough to seriously threaten them. But every adaptation has its energy costs and these costs weigh against the benefits derived.

The mammoth's strategy had several costs. First, the large body required massive quantities of food. (The mammoth's relative, the African Elephant, requires 400-500 pounds of forage a day!) Second, the large food requirements meant that mammoths could never be extremely numerous or form extremely large herds lest they quickly overgraze their food supply. Third, as a rule, the larger the animal, the longer it takes to reach sexual maturity, the fewer the young it produces, and the longer the interval between births. This reproductive strategy is fine if most of the young survive and most adults live long enough to produce several young. For the mammoth, these costs were probably worth the risks since all but the youngest mammoths were invulnerable to predators.

Predators are also subject to cost-benefit analyses. Predators do not usually kill more than they can eat because they must expend energy to obtain food and each animal tries to maximize energy return for energy output. For a predator to feast on mammoths, it had to find them first — ecologists call this search time. Second, unless the mammoth was sick or injured, a predator risked physical damage. To a predator dependent on claw and fang for survival, a broken leg or jaw is certain death. A predator does not usually kill more than it can utilize because the capture of prey involves risks.

Why didn't an extremely large predator evolve to attack mammoths? There were large predators like the Dire Wolf and Saber-tooth Cat, which no doubt preyed on mammoths, particularly the young or injured, but there were no predators large enough to prey exclusively on mature healthy ones. Food constraints placed an upper cap on predator size. The larger the animal, the more food it requires. A predator adapted to hunting only mammoths might have had to be so large that it would have had a difficult time obtaining food when mammoths were scarce or widely scattered. As explained above, low numbers and dispersal of mammoths may have been the norm. Also, a predator large enough to regularly prey on mammoths would not have been agile enough to catch smaller prey to fulfill its food needs between mammoth kills.

Into this world of mammals whose major defense was their huge size came a new predator — paleo-Indians. These new predators had several advantages over many of their competitors. They hunted in groups, rather than alone, and the combined efforts of many men made the group like one very large predator, what ecologists call a "super predator." Yet this super predator had a major advantage over others: In times of poor hunting, these hunters could divide into smaller units and subsist on smaller prey or plant foods. Furthermore, they had weapons. Armed with spears, the hunters no longer had to have direct contact with their prey, thus risk was lessened significantly.

No one knows exactly how long humans have lived in North America. Questionable evidence from a few sites suggests occupation as early as 25-30,000 years ago. Near the close of the Ice Age, 12,000 years before present, archeological evidence suddenly becomes abundant. Anthropologists speculate that a massive invasion of humans from Asia must have occurred then; or for some unknown reason, people already present, if there were any, underwent sudden population growth. The artifacts from all these 12,000-year-old sites include distinctive spear points associated with large mammal kills, particularly of mammoths. The humans who made them are called Clovis people after a New Mexico town where the first discoveries were made. Whether Clovis hunters were recent immigrants who traveled across the Bering Sea Land Bridge and down into North America or merely an inspired group of existing hunters, we do not know; but the new technology, those spear points, increased the hunting success of these people. Clovis points became the rage, and soon everyone had to have them. These points have been found in such far-flung places as New Mexico, Alberta, and Vermont.

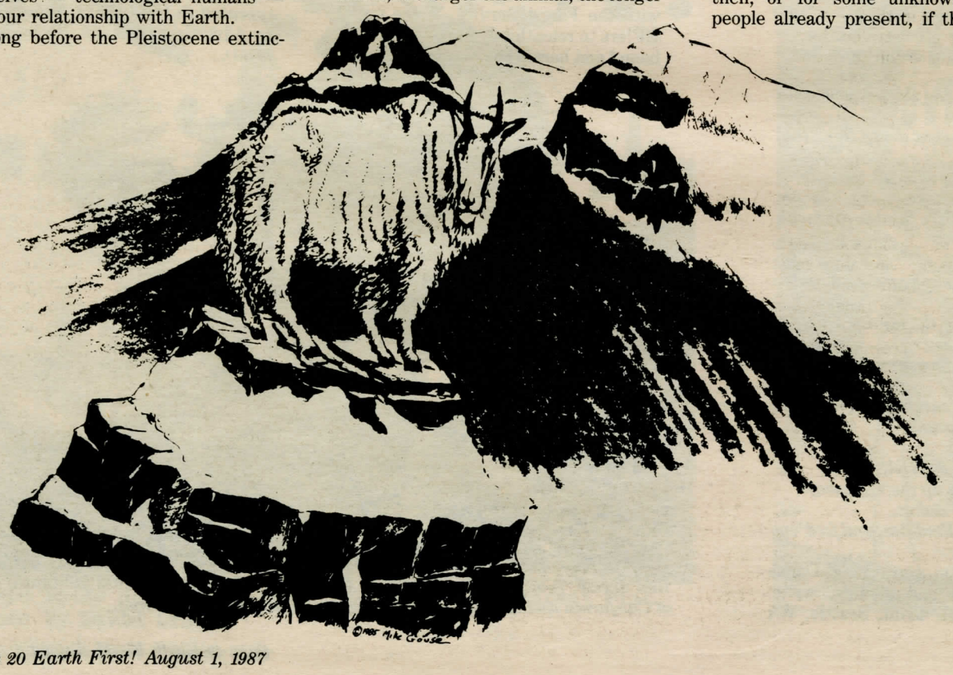
Was it coincidence that at this time many Ice Age mammals became extinct? In the face of a new, unfamiliar predator, the large Ice Age mammals were extremely vulnerable — especially if they relied upon their size to deter predators. Mammoth strategy may have become antiquated like the strategy of Arctic Musk Oxen — which thwart wolf attacks by forming a circle, but are shot by humans with guns one by one as they stolidly stand their ground. Perhaps mammoths and other Ice Age megafauna stood their ground instead of fleeing, a fine strategy against Dire Wolves, but fatal in the face of men hunting in groups and throwing spears with deadly hide-piercing points.

Very likely, Clovis man did not wipe out the large mammals single-handedly. Changes in climate, and as a result vegetation and its nutritional value, which affected reproduction and survival success of these large animals, also played a major role in their demise. Yet certainly Clovis people and other early hunting cultures which followed the Clovis culture added the final coup de grace to already dying fauna.

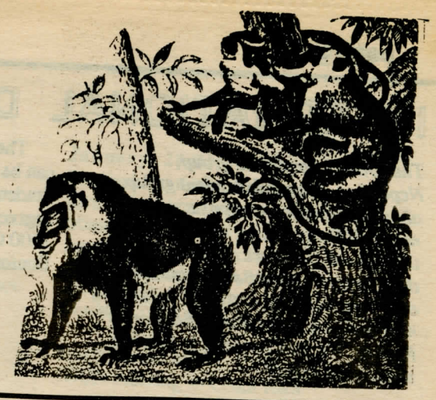
Why did these paleo-Indians destroy the mammoths and mastodons and not smaller mammals like deer and Elk which also roamed these Ice Age plains? First, there were fewer mammoths and other large animals than Elk and deer, and their low reproductive rates and low densities made them vulnerable to extirpation. These same biological attributes mark the Grizzly Bear, Whooping Crane, Blue Whale and other animals that today are near extinction. Second, early hunters likely preferred hunting the bigger animals for they gained a larger return on their investment of time by killing a mammoth rather than a deer. Third, large animals were easier to stalk and approach than the shy and quick deer.

I dwell at length on Pleistocene extinctions because the constraints that limited Clovis people also limited the more contemporary Indian cultures. Did primitive people kill in excess of their needs? Did they ever waste meat? Most assuredly they did if the opportunity presented itself. Many archeological sites vividly show where entire herds of Bison and other animals were stampeded over cliffs and killed. Undoubtedly, much of this meat rotted because there was no way to preserve the extra. In the days before the horse, primitive people could not carry large amounts of skins, meat, or other animal matter very far. Excess meat was left behind. Often it was easier to move the entire village to the kill site than to bring the meat back to the village. After the introduction of the horse in the 1600s and 1700s, occasional waste of meat still occurred — perhaps even more, since the horse made it easier to obtain meat. Francis Parkman in his book *The Oregon Trail* describes an Arapaho Indian village he visited in Colorado. "Approaching the village, we found the ground strewn with piles of waste buffalo-meat in incredible quantities." When food was abundant, only the choicest parts would be eaten; while in times of starvation, humans would eat their own clothing or scour the camps for old bones and pieces of hide.

Whether one wasted a resource or not was often a matter of the energy expended versus energy obtained. Most Indians were mobile and could not carry much extra baggage. Consequently, al-



WORLD RAINFOREST REPORT



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WORLD BANK PROTESTS PLANNED THIS SEPTEMBER

by Denise Voelker

The annual meeting of the World Bank is once again being held in Washington, D.C., scheduled for September 28-October 2, 1987.

As promised, activists will return to protest the bank's morally bankrupt policy of funding multimillion dollar projects in rainforest countries. The eyes of the world will again be upon the World Bank.

Several organizations around the world are planning protests on opening day of the World Bank annual meeting. Rainforest Information Centre is organizing an event in Australia. Rainforest Action Network is planning protests in Washington, D.C. Earth First! is planning activites. For details on Earth First! see *News & Noteworhy* page 2.

Last year, as 10,000 finance ministers, bankers, and associates arrived in Washington, they were greeted by a huge banner proclaiming **"World Bank Destroys Tropical Rainforests"** with the Rainforest Action Network's black leopard logo at the bottom.

There was also an international citizen's conference sponsored by the ad-hoc Tropical Forest Action Coalition to discuss solutions to rainforest destruction. After the conference, on September 30th, environmentalists (many dressed in rainforest animal costumes) staged a large and colorful protest outside the World Bank headquarters.

Banner hanging at 1986 World Bank annual meeting.

The Citizen's Conference last year came up with a list of demands for the World Bank, to be implemented within one year, or else an acceleration of the campaign was promised. In response to all the negative attention and pressure they have been receiving, the bank has acknowledged their failing in environmental assessment and monitoring of projects. In turn, they have promised major changes in how they fund projects.

Barber Conable, the banks new president, is attempting to restructure the bank and add 100 new environmentally trained personnel. Unfortunately it isn't happening. Conable needs support but in fact, some bank personnel have sued him over the restructuring.

The era of tax dollars financing rainforest destruction behind the taxpayer's backs is over.

One of the conference demands was simply for freedom of information. Millions of people have learned about the bank's activities. The bounty of this planet and the backs of people generate money for the bank. The era of tax dollars financing rainforest destruction behind the taxpayer's backs is over.

We must keep intense pressure on the World Bank, the largest of the multinational (multilateral) banking institutions, until the destruction is stopped.

Hamburger Connection Broken: Major Victory

by Karen Pickett

On July 20, 1987, Burger King, the target of a national consumer boycott by Earth First! and the Rainforest Action Network, announced that they would no longer buy beef from tropical rainforest areas. Burger King, one of America's largest fast-food chains, promised that they would rid their system of all rainforest beef by September 1, 1987.

"This is an important victory for consumers, environmentalists, and the rainforest," stated Randall Hayes of the Rainforest Action Network. "We applaud this action by Burger King and their parent company, Pillsbury. We will suspend our boycott and monitor the situation closely to verify that Burger King does not purchase rainforest beef. We would like to see Burger King go further and contribute some of their profits to rainforest countries to protect the remaining tropical rainforests."

"We are calling on other food companies to specify, as Burger King has agreed to, that they are not contributing to deforestation of the rainforests. The purchase of rainforest beef is an industry-wide problem. The conversion of rainforest to cattle pasture is a major cause of deforestation in Central America. We are already looking for other companies to target."

The Tico Times, a Costa Rican paper reported, "After a two-year campaign waged by U.S., Costa Rican, and Central American ecologists, the infamous *Hamburger Connection* has been broken."

"The U.S. fast food chain Burger King this week reportedly agreed not to buy Central American beef. The hamburger chain buys some 70,000 steers annually from Costa Rica alone, paying over US$35 million and accounting for 70% of the country's beef exports...an estimated 16,000 metric tons of meat."

This announcement followed on the heels of a demonstration at Pillsbury's headquarters in Minneapolis by Earth First!, Rainforest Action Network and Greenpeace activists. Larry Haeg, a Pillsbury spokesperson said they will begin phasing out Central American beef as of August 1st, completing the phase-out process by early September.

A Burger King taskforce has been studying the relationship between beef imported from Central America and the destruction of the tropical rainforests. They found that the problem was indeed serious, and they made a responsible decision regarding rainforests. A high pressure campaign has paid off. This demonstrates how effective our grassroot campaigns can be.

The victory is made sweeter by the results of the latest push to escalate the Burger King boycott campaign. One of their hamburgers is called a "Whopper".

"Whopper Stopper" month (which started in May, 1987) was a roaring success. Local rainforest action groups across the U.S., Europe and Malaysia staged colorful protests, leafleted, circulated petitions and generated letters at many Burger King outlets. During May and June the heat was kept especially high, and there is no doubt that Burger King and the rest of the fast-food industry felt the impact. Burger King sales for the month of May were down a whopping 12%.

The California Bay Area Earth First! group and the Rainforest Action Network have been sending background information on the beef connection, advice on staging demonstrations, and petitions to interested rainforest activists. The response was great!

There isn't space to run reports on all the activities of local groups, but it's important to note that the impact of these demonstrations, petitions and letter writing, added up to a much larger whole than most campaign participants are able to see in their own towns. All of you who participated, were part of an active grassroots campaign that had an impact.

A number of demonstrations took place in California and received prominent media coverage. Other actions in the west included Arizona and Colorado, with the aggressive Rainforest Action Group at the University of Colorado campus at Boulder.

A wide range of activities took place in 30-40 cities ranging from the West coast to Florida with demonstrations in Kentucky, Michigan, Missouri and Ohio. The April 27 demonstration in Cleveland officially kicked-off the "Whopper-Stopper" month.

Environmentalists from the Phillipines, Japan, Malaysia, Ireland, Denmark, the Netherlands and West Germany have written with news of local demonstrations, giving an international flavor to the campaign.

We are busy gathering more information on other users of rainforest beef--other fast-food chains, Campbell's Soup Company, and the Marriott Corporation to name a few. The campaign will expand to encompass all users of rainforest beef and promote consumer boycotts of all products contributing to the destruction of rainforests and the subsequent mass extinction of species. The Burger King victory shows us that we CAN stop the destruction.

What you can do: Write Burger King, congratulate them for making a responsible decision regarding rainforests.

Jeff Campbell, President
Burger King
73 North Kendall Drive
Miami, Florida 33156 USA

Rainforest Information Centre
P.O. Box 368
Lismore N.S.W. 2480, Australia

Sahabat Alam Malaysia
37 Lorong Birch
10250 Pulau Penang, Malaysia

Friends of the Earth –U.K.
377 City Road
London EC V1 NA, England

Rainforest Action Network
300 Broadway, Suite 28
San Francisco, CA USA

INTERNATIONAL DISPATCHES

The Danish rainforest group, Nepenthes, is an independent group of about 80 rainforest activists with nearly 500 supporting members throughout Denmark. This article by their director, Rene Bødker, inaugurates our "International Activists" column--a new addition to the World Rainforest Report. We look forward to hearing about your group!

It seems to be a common misunderstanding around the world that Denmark is either a part of Sweden or a city in Germany.

A great deal of our effort as the Rainforest Group, "Nepenthes", is spent on providing information to the public about rainforest ecology, rainforest destruction, and concentrating on new ideas for sustainable use of the forest. This is done mainly through radiobroadcasting, lectures, exhibitions (we are planning a major exhibition for the World Rainforest Week in September), newspaper articles and through our quarterly magazine called "Regnskov" ("Rainforest"--what else?).

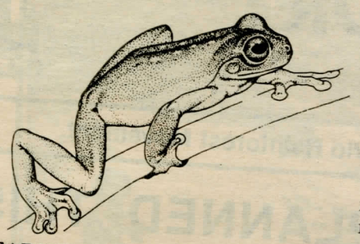
Our work with the Nordic representative of the World Bank produced visible results last June, when the Nordic director together with the US director opposed the $500 million power-sector loan to Brazil because of environmental concerns.

We work to coordinate meetings and letter writing campaigns with other conservation groups in Denmark and the international conservation networks. We are, of course, always eager to cooperate with rainforest activists all over the world!

The Rainforest Group Nepenthes can be reached at:

Studentercentret
Jagtvej 155 D
2200 Copenhagen
Denmark

Center Hym-Øk
Aarhus Universitet
8000 Aarhus C
Denmark



EARTH FIRST! PROTESTS WORLD BANK

Karen Pickett

Stage a demonstration in your own town in support of the protest at the World Bank meeting in Washington, D.C.. this September 28 to Oct. 2, 1987 (most large banks also contribute to these World Bank sponsored projects). Or come to Washington, D.C. and take part in the protest on the steps of the World Bank. Contact Leonard Kerpelman (301) 367-8855.

Hopes are that local Earth First! groups can raise enough funds to send 1 or 2 of their activists to Washington. Help is needed for a fundraising effort to ensure that several key organizers are able to be in D.C. for the protests. Make cheques payable to Earth First! and send to:

World Bank Protest Project,
c/o Mike Roselle
P.O. Box 83
Canyon, CA 94516

(Note: Earth First! is a movement not a formal organization in the same sense that Chipko was a people's movement in India and not an organization.)

RAINFOREST PROTESTS TAKE-OFF IN GERMANY

Reports from Bremen and Hamburg W. Germany-by Reinhard Behrend

When the tropical timber traders assembled for their annual meeting this year in Bremen, they were greeted by 60 demonstrators who had slipped into the city hall and unrolled their banners reading "Tropical Timber Boycott - Hands Off the Rainforest." The protesters stated that the tropical timber trade was the second largest reason for the destruction of tropical rainforests. The president of the timber trade organization, Mr. Wolfgang Engelhard, replied that only 5% of tropical timber is exported. However, he failed to mention that the tropical timber trade utilizes only a small percentage of tropical hardwoods, and that the logging companies were really a prelude to a much higher level of exploitation and destruction of the virgin rainforests. Later that day, demonstrators gave interviews to radio stations in Bremen and Hessen.

On June 20th, another rainforest protest took place in Hamburg. This time the target was a dye-market chain, owned by Mr. Möhrle, a tropical timber importer. The demonstrators entered his shop, unrolled banners and started to leaflet the customers. The main focus of the protest centered on Möhrle selling products from the forests of the Penan people of Sarawak. Malaysia is the biggest supplier of tropical timber to West Germany, with some 20,000 square meters of wood coming from Sarawak. - Regenwälder Information, Pöseldorfer Weg 17, 2000 Hamburg, West Germany

photo credit - Henning Scholz

NEWS AND NOTEWORTHY

WARM FRONT IN COLD WAR

National conservation organizations today released a draft proposal for joint US-USSR project to save rapidly disappearing tropical forests. The proposal was drawn up during ten days of talks with Soviet scientists earlier this month in Moscow, laying the groundwork for a pilot program addressing the economic and environmental problems of tropical forest loss.

The proposal calls for a joint US-Soviet project to demonstrate conservation methods in Madagascar, which has lost half of its tropical forests because of pressure for agriculture and fuel wood.

The scientists envision a project that would "stabilize" forestland in Madagascar, not by putting the land off limits in protected reserves but by demonstrating ways the nation could meet its food and fuel needs without destroying its forest resources.

Soviet response has been enthusiastic, with proposal endorsements from its Ministry of Agriculture, the national Academy of Sciences, faculty members at Moscow State University and the Soviet equivalent of the Environmental Protection Agency.

For more information contact:

Arnold Newman
3931 Camino De La Cumbre
Sherman Oaks, CA 91423 USA
or
Brent Blackwelder
Environmental Policy Institute
218 D Street SE
Washington, D.C. 20003

KAYAPO INDIANS FIGHT BACK

Forty spear-carrying warriors of the Kayapo Tribe marched on the Amazon town of Sao Felix do Xingu, in retaliation against trespassers and timber thieves, all workers from mining companies operating on the fringes of their rainforest preserves.

Locals of this small Amazon town were panicked, though only one injury occurred. The Indians have retired to the outskirts of the town in a state of war, "probably awaiting a new opportunity to retaliate against probable thieves and invasions."

The Kayapo are bravely defending their lands, but we can help as well. Letters sent to the National Indian Foundation, FUNAI (which is charged with the protection of indigenous peoples and their reserves), should ask for increased protection for the Kayapo tribe's preserve.

President Romero Juch Filho
FUNAI
SEUP Q. 702, Ed. Lex, 3" Andar
73.300, Brasilia, DF
BRAZIL

WORLD RAINFOREST WEEK!

September 7th through the 13th has been designated as the First Annual World Rainforest Week. Although the time is short, with your help and imagination we can make this a real celebration!

The type of event depends entirely on you, and is limited only by your imagination. The possibilities are endless, and can range anywhere from a simple gathering to a day-long conference or film festival. One group is even planning a 5-kilometer "trot for the tropics"!

Most of all, have a good time at your event. Please let us know if we can send you a World Rainforest Week Organizer's Package today.

U.S.D.E.A. BURNS GUATEMALAN RAINFOREST

Since mid-April, U.S. Drug Enforcement Agency (DEA) planes, flown by DEA pilots, have been spraying highly toxic chemical defoliants over extensive Guatemalan territory, resulting in 14 deaths so far. Sprayings in the Petén jungle may have also caused a huge forest fire that has been burning since early May. The fire has destroyed 1,500 square kilometers of rainforest, and at one point got so bad that President Cerezo requested help from the Mexican and American governments to help combat it. The defoliation was authorized by the Guatemalan government, and is under the charge of Interior Minister Juan Jose Rodil. Various groups, including coffee growers in the affected zones, the national university, and the Environmental Commission of the Guatemalan Congress, have called upon the Interior and Agriculture Ministries to cease the operations because of the extreme toxicity of the chemicals.

The spraying began in the northern Petén jungle. According to Rodil, its purpose was to eradicate alleged poppy and marijuana crops, neither of which is known to be cultivated in any significant amount in Guatemala. However, Guatemalan press reports have commented on the possible counterinsurgency objectives of the defoliation. It is also interesting to note that much of the spraying has been in areas where recent guerrilla actions have occured.

It is not clear what chemical is being used: different reports cite glyphosphate, paraquat, and malathion, all suspected carcinogenics. Nevertheless, the effects have been rapid and lethal. In a matter of days, birds and insects began dying, corn and fruit harvests were destroyed and potable water contaminated. The spraying got so bad in some areas, that community groups have reported thousands of peasants experiencing skin irritations, respiratory problems, nausea, vomiting, and diarrhea.

- reprinted from the Committee in Solidarity with the People of Guatemala, (212) 219-2704

COLOMBIA: INDIAN CHILDREN KILLED IN ARMY REIGN OF TERROR

The Colombian Army is reported to be repeatedly assaulting a community of Indians in the Choco Region of Western Columbia. Indians have been beaten up and forced to abandon their settlements. Some have been killed, others have disappeared in military custody. This is close to the area where the Indians who acted in the recent film, *The Mission*, come from.

The first attack came when some 40 soldiers of the "St. Matthew's Batallio" of the Eighth Brigade entered the Indian community of Chuigo in the Alto Andagueda "reservation". They raided the Indians' cooperative store, stole peoples' money, goods and animals, burned their houses and crops, and beat several old people, women and children with their rifle butts. Two little boys, Ernesto Tequia (four years old) and Jaime Vatiquia (seven years old), were beaten to death. When the soldiers left, they took nine Indians away with them. On the same day, a nearby community, Pasaguera, was also attacked and two Indians were taken away.

Survival International has appealed to the Colombian authorities over these atrocities. Please contact:

Exmo.Virgilio Barco
Presidente de la Republica
Palacio de Narino
Carrera 8 No 7-26
Bogota DE, Colombia

FRONTLINES

Reports from those working in the tropics , experimenting with a variety of approaches to preserve the rainforests.

BELIZE UPDATE
by Carolyn M. Miller

Late in June 1987, exciting new plans were unveiled for wildlife and conservation in Belize, to go hand in hand with our economic development. Agriculture Minister Mr. Dean Lindo announced a ten point conservation plan for Belize in Washington, D.C. before a board of 10 top environmentalists, which has won the praise of those of us working for conservation in this beautiful tropical country.

Belize stands in the unique position of being sparsely populated with minimally developed agriculture. However, recent pressure from Central American refugees has added new stress to the environment. Even though Belize has a forestry Act dating to1954 and the Wildlife Ordinances of 1964 and 1981, Belize was badly in need of a comprehensive plan for the future. In 1987 we find Belize on the threshold of major changes and potential development which has devastated so much of Central America. Witness the Coca Cola impasse for the possible development of 25,000 acres of land for its Minute Maid Orange Juice subsidiary. Minister Lindo's proposals came not a moment too soon.

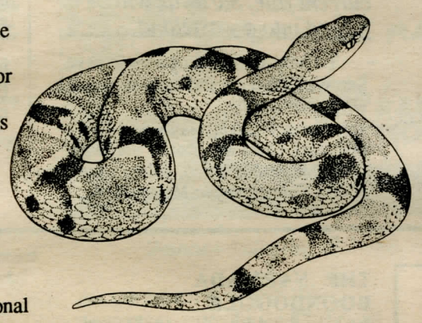
"The Wildlife Policy Statement" objectives are as follows, courtesy of Belize's ***TUESDAY BEACON*** newspaper:

1. Research, management and educational planning to lead to a rational use and protection of wildlife recources.
2. To develop with the assistance of all interested organizations and individuals, a national plan to set out priorities.
3. Co-operation between the Ministry of Agriculture and all scientific institutions at home and abroad for the enhancement of wildlife needs of Belize.
4. To create a conservation unit within the forestry department.

His ambitious goals deserve the support of all of us and perhaps a letter with positive feedback for Mr. Lindo might be in order. This represents a big step for Belize and I think it deserves the conservation community's full support and encouragement. How nice, for once, to be able to congratulate and give encouragement to a government for such an ambitious and progressive program for the benefit of the environment.

Mr. Dean Lindo:
Ministry of Agriculture
Belmopan
Belize, Central America

Carolyn and her husband, Bruce, are environmentalists, studying avian populations and chronicling eccentric behavior in Belize.



CALENDAR

September 7-13, 1987
World Rainforest Week
A week-long celebration of the rainforest highlighting public awareness and involvement in rainforest preservation programs. For info-package and calendar of week's events contact:
Rainforest Action Network
300 Broadway, Suite 28
San Francisco, Ca. USA 94133

September 11-18, 1987
4th World Wilderness Congress:
Colorado USA
for more information contact:
4th World Wilderness Congress
Colorado State University
Fort Collins, CO USA 80523

November 16-20, 1987
International Tropical
Timber Organization meeting
Yokohama, Japan

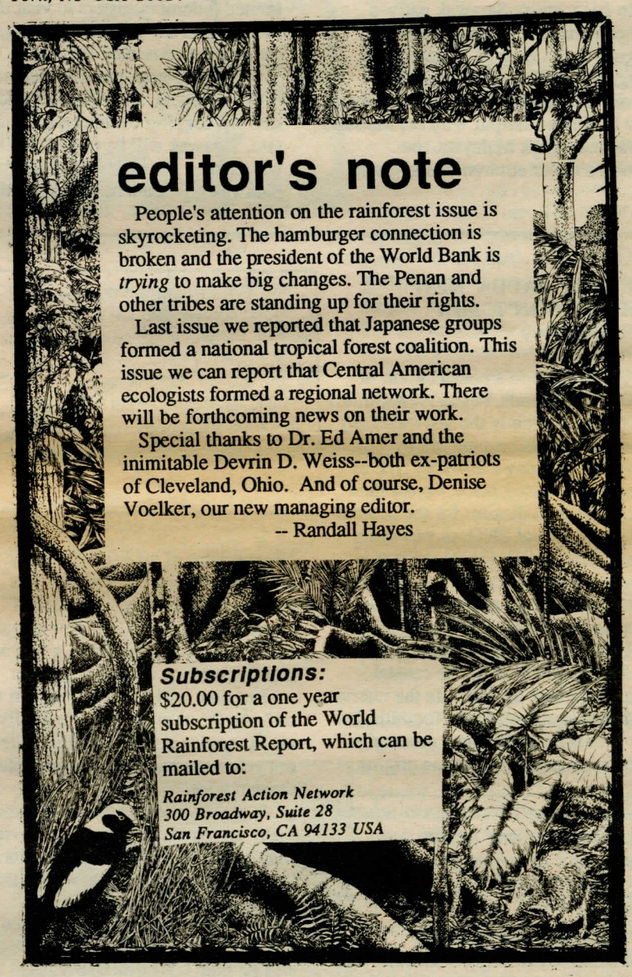
October 16-18, 1987
Rainforest Conference
New York City, New York USA
for more information contact:
New York Rainforest Alliance
469-A Hudson St., Suite G11
New York, NY USA 10014

January 28-31, 1988
Tropical Rainforest Conference
focus: Caribbean and Latin America
Miami, FL USA
for more information contact:
Jeana & George Gann-Matzer
22601 SW 152nd Ave.
Goulds, FL USA 33170

Early February, 1988
IUCN meeting in Costa Rica

June 5-12, 1988
Symposium on Tropical Studies
Celebrating the Silver Anniversary of the Founding of the Organization for Tropical Studies. Costa Rica and University of Miami in Florida.
for more information contact:
Dr. Jay Savage
Silver Anniversary Symposium
Department of Biology, U of Miami
P.O. Box 249118
Coral Gables, FL 33124 USA

Late Summer/Early Fall, 1988
Conference in Washington, D.C. on population & effects on tropical rainforest. Rainforest Action Network.



editor's note

People's attention on the rainforest issue is skyrocketing. The hamburger connection is broken and the president of the World Bank is *trying* to make big changes. The Penan and other tribes are standing up for their rights.

Last issue we reported that Japanese groups formed a national tropical forest coalition. This issue we can report that Central American ecologists formed a regional network. There will be forthcoming news on their work.

Special thanks to Dr. Ed Amer and the inimitable Devrin D. Weiss--both ex-patriots of Cleveland, Ohio. And of course, Denise Voelker, our new managing editor.

-- Randall Hayes

Subscriptions:
$20.00 for a one year subscription of the World Rainforest Report, which can be mailed to:
Rainforest Action Network
300 Broadway, Suite 28
San Francisco, CA 94133 USA

BACKWORDS OPINION

by Ed Amer

Well, the five billionth person has just been born, making it even more difficult to get a good parking space at lunch time, so perhaps we should now take time to reflect on what can be done about this problem of overpopulation.

First of all, is it really a problem? Believe me, when I pay twenty bucks to get into Disneyland, and then have to wait in line for two hours to ride Space Mountain, it's a problem.

But where can we put all these people? Reykjavik? No, they'd never go for it. How about Brazil? Just clear the rainforests, pave it all over, and put up high rises.

Not only could we put a stop to malaria, but think of the jobs it would create! Workers to lay asphalt on a million square miles of land, the clearing of which could be done with a few well-placed atomic warheads. Third World nations could get their economies on their feet in months.

Of course, a few species would be lost, but think about it: is a world without the spotted tree salamander really any poorer?

Let's look at the positive effects of clearing the rainforests:

1. After the Polar ice-caps melt, penquins will float to other areas of the world, where they are in much greater demand.
2. After New York and London go under-water, SCUBA equipment sales would skyrocket (good for the economy).
3. Summer vacations in Minnesota.
4. Winter vacations in Minnesota.
5. No more of those annoying songbirds to wake us up on days off, when we finally get to sleep in.
6. Medicines lost would only help with the overpopulation problem.
7. Ditto with famine.

That doesn't sound so bad, now does it?

Anyway, all those whiners who constantly complain about the "devastating" effects of tropical deforestation are the same people who

After the Polar ice-caps melt, penquins will float to other areas of the world, where they are in much greater demand.

caused all the fuss about the deteriorating ozone layer. "Once the ozone is gone, everyone will get skin cancer," they said. Really now, its nothing that a good hat, sunglasses, and a decent sunscreen won't prevent.

But don't sit still, this is your chance to stand up and make a difference. Write your congressman. Tell him you're tired of those crowded beaches and skyrocketing property values. Less people means more jobs. Start the clearcut now! We'll start movin' 'em in tomorrow.

BOLIVIAN RAINFOREST

In an unprecedented swap, the Bolivian Government traded $650,000 in foreign debt in return for preserving 3.7 million acre of tropical lowlands.

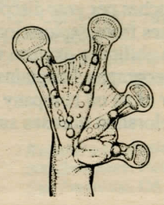
Momentum for this "debt-for-nature" concept is building...

The swap is a pilot project of the new environmental organization, Conservation International, based in Washington, D.C.. The agreement, which the participants hope will set a broad precedent, seeks to deal simultaneously with threatened rainforests and the overwhelming foreign debt of many developing countries in the tropics.

Momentum for this "debt-for-nature" concept is building, with legislation being proposed requiring the large lending institutions such as World Bank to consider this unique alternative to collecting on loans.

"Environmental degradation and weak economies, deforestation and poverty, overpopulation and hunger are now recognized as clearly interrelated," said Peter Seligmann, the executive director of Conservation International at the Bolivian Embassy signing ceremony. He went on to explain that many countries under pressure to pay off their external debt seek "quick-fix solutions" that use their natural resources and thus the country's economic potential.

We encourage and applaud this innovative approach to conservation.



REPORT FROM AUSTRALIA

PENAN UPDATE - *Marty Branagan, Rainforest Information Centre, AUSTRALIA*

The blockade of logging activities continues in Sarawak after nearly five months, as far as can be ascertained from the sketchy reports leaving the area. Helped by other ethnic groups such as the Keelabit and Kayan, the Penan continue to staff 24 hours a day at least 12 blockade sites in Sarawak's timber-rich northern districts.

A news blackout continues in areas where armed police are hunting the supposed Swiss instigator of the blockade, Brung Manser, and his Penan protectors. Foreigners have been banned from the logging regions after Western tourists left the country with graphic stories of destruction and exploitation.

The Penan continue to staff 24 hours a day at least 12 blockade sites in Sarawak's timber-rich northern districts.

In June, angry Sarawak natives carried their their campaign against logging to the king of Malaysia. A delegation of 12 natives from the interior of Barman, Limbang and Lawas flew to Kuala Lumpur with the assistant of Sahabat Alam Malaysia, the country's major environmental group.

There they presented a memorandum to the Yang Dipertuan Agang of Malaysia and the Prime Minister, Datuk Seri Dr Mahathir Mohamed, calling for a halt to the destruction of their forest homelands by timber companies. The delegation invited federal ministers to visit their villages and see at first hand the devastation caused by logging.

At a three-hour press conference SAM president, Mr. SM Mohn Idris said, "If logging continues at the current rate, Sarawak will be turned into a wasteland." He claimed that the Sarawak government was not really concerned about the environment even though it had set up an Environmental Ministry. He pointed also to import timber from Malaysia.

If logging continues at the current rate, Sarawak will be turned into a wasteland.

To help in the campaign to save Sarawak's forests and natives peoples, write:
Yab Datuk Patinggi Haji Abdul Taib Mahmud, Chief Minister of Sarawak
Chief Minister's Office, Jalam Dato Onn
50480 Kuala Lumpur Malaysia.

"EARTH FIRST!", THE MOVIE

review by Roger Featherstone

"Earth First!", The Movie is a big hit on its recent USA tour. It is a film about the direct actions to protect the Australian rainforests. It is one of the most exciting and uplifting films I have ever seen.

It traces the history of the civil disobedience campaign that wrenched control of the rainforests from the timber, mining, and hydro-electric industries in New South Wales, Queensland and Tasmania.

The film also contains stunning footage of some of the inhabitants of Australian rainforests such as the Idiospermum australiense, the world's first flowering plant, and the Bennets Tree Kangaroo who has been known to leap 30 meters from the canopy to the forest floor. The film portrays stunning panoramas of the wild Franklin River and the Daintree rainforest, where the forest meets the Great Barrier Reef.

The Australian Broadcasting Corporation(ABC), has purchased Australian TV rights and will air it nationallly in the upcoming months. An excellent color book was also produced by John Seed covering the same material as in the movie titled "Earth First!. Both can be purchased from the Rainforest Information Centre. (The video costs US$42 and the book costs US$25, postage included).

OIL AND PAPUA NEW GUINEA DON'T MIX

by Laura Harvey

Centerpiece to a constellation of tiny Pacific islands, Papua New Guinea (PNG) was virtually the last inhabited place on earth to be explored by Europeans. Today a different type of discovery is taking place, exploration that could spell disaster for the peoples and rainforests of PNG, as surveyors from Chevron Oil step up drilling operations in "one of the last frontiers in the world where tremendous (oil) reserves can be developed".

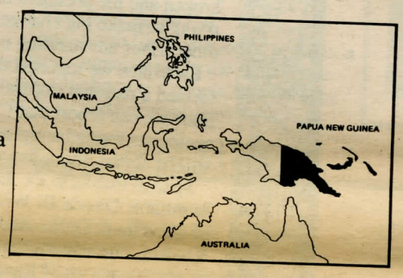
The formidable landscape of PNG confined exploration to the coastal plains for many decades. In the interior, explorers encountered the foothills that rise in tiers to knife-edged mountains with volcanic and limestone origins.

Chevron hopes to tap into what is described as "one of the company's brighter prospects for the future".

Criss-crossing these towering mountains of the massive Central Cordillera are the deep forested valleys in which many of PNG's people live. The mountainous terrain creates such isolation that until recently, some of the tribal peoples of PNG were unaware of the existence of neighboring groups often only miles away!

It is in the mountainous central core of PNG--the Southern Highlands 350 miles north of the coastal capital of Port Moresby--that Chevron hopes to tap into what is described as "one of the company's brighter prospects for the future."

Oil companies have had high hopes for PNG since the beginning of the century. However, the thick rainforests, rugged terrain, and annual rainfall of up to 500 inches per year discouraged most companies from exploration. "In the past, the ability to explore was limited by the geography," explains the manager of an oil company which has held exploration licenses since 1978.



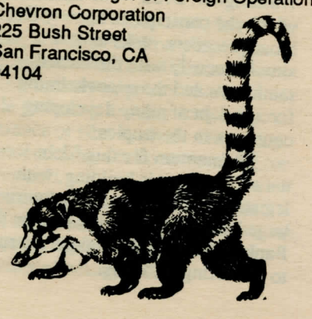
"But because of air-lift technology developed during the Vietnam War, we now fly turbine-driven helicopters capable of hauling 6,000-pound loads over 9,000-foot mountains, a feat we couldn't perform several years ago.

But how will Chevron remove the oil? As far as we know, the ability to air-lift crude oil from a drilling site is not yet in our repertoire of possible technologies.

Is preservation of the environment really an important issue for Chevron? Mal Boyce, Chevron's Vice President of Operations was firm in asserting that Chevron is still strictly in the exploration stage, but admits that a pipeline, roads, and support facilities will be built. This infrastructure--regardless of Chevron's decision to proceed with a full-scale oil operation or not, will spell disaster for the rainforests of Papua New Guinea.

Is the preservation of the environment really an important issue for Chevron?

Please write Chevron Corporation and insist that no primary tropical rainforest be opened for oil exploration. Chevron must seek other alternatives.
Mr. G. M. Connell
General Manager of Foreign Operations
Chevron Corporation
225 Bush Street
San Francisco, CA
94104



THE NARMADA BOONDOGGLE

by John Seed-Rainforest Information Centre

The Narmada is the last well-forested watershed in the Indian subcontinent, flowing 1,400 miles from east to west. The Narmada watershed still supports about 30% tree cover and it is here that the World Bank and the Indian Government plan about 3,000 major and minor dams. This would mean the death of the watershed and the displacement of more than one million people, mainly peasants and tribals who have farmed this land for centuries. Only a small fraction of these people will receive some form of compensation and to make things worse, there is little vacant land available to resettle them.

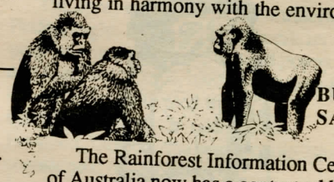
The World Bank plans the death of the Narmada Watershed and the displacement of more than one million people.

It is displaced persons such as these, the shifted cultivators, who then have a major impact on other neighboring forest areas. The World Bank and other MDB's spread their pernicious lies that it is the shifting cultivators who are destroying the forests, but the traditional slash-and-burn farmers are often still living in harmony with the environment of their ancestors. The shifting cultivators, attempting to eke their existence from forests which have remained standing because previous cultures found them too infertile, are the victims of World Bank policy. Not all of these displaced start burning forests. Many swell into the slums of Bombay, others find themselves slaves, bonded labor, carrying the headloads of rocks from which these World Bank "development" schemes are ultimately constructed.

Not only is the ecology and the traditional way of life destroyed once the lands are flooded. Oftentimes, the porous canals snaking through the countryside destroy the landscape through salination and waterlogging. As the water starts to flow out of the tops of wells, whole villages are abandoned. As the water table rises, the dissolved salts reach the crop rootzone before they reach the surface, thus leading to crop failures.

Stop the World Bank from destroying the ecology and cultures of the world! Write and ask them to immediately suspend any loans for the Narmada Boondoggle.

Barber Conable, President
World Bank
1818 "H" Street, NW
Washington, D.C. 20433



BUY THESE PRODUCTS HELP SAVE THE RAINFORESTS!

The Rainforest Information Centre of Australia now has a contact address in the USA and the folowing products are now available in the US from:
Rainforest Information Centre
1256 6th Ave.
San Francisco, CA 94122
(415) 753-2277
All Prices Include Postage

1. VHS Video, "Earth First!" The Movie! - US$42
2. Audio tapes: $9 each;
   a) "Earth First!" music by John Seed and Friends from the Australian environmental actions.
   b) "Nightcap Rainforest", music and documentary of the sucessful actions in defense of the NSW Rainforests.
3. "Earth First" The Book, $25. Color glossy history of the direct actions in defense of the Australian rainforests - Terania, Franklin River, and Daintree.
4. Posters - Indian ink line drawings by Australia's foremost rainforest artist, Dailon Pugh. Three different posters are available-one for $4 or two for $3 each ($6 or $4 laminated).
5. Wearable Arts full-color cotton wildlife t-shirts(send a stamped addressed envelope for a color brochure), $12. Specify S,M,L,XL.
   a) Two white cocatoos
   b) Three toucans
   c) 2 parrots
   d) Penguins "Save our Home"
   e) Coral reef with tropical fish
   f) Noahs Arc
   g) Tiger
   h) Polar bear cub
   i) Lion
   j) Dolphin

though hides were valuable for making clothes, if they already had enough garments they probably would not carry extra hides with them. It was cheaper in terms of energy to procure new hides when new clothes were needed than to carry extra hides from past kills. Mobility also limited what they could accumulate as wealth and what they "needed" to survive. Thus, although they might occasionally waste resources, mobile hunting and gathering people place fewer demands upon their environment for the very reason that they cannot use resources on the scale that sedentary people can. Agriculture and the larger population base it supported brought the beginning of the fall from Eden.

It is entirely "natural" to waste abundant resources, not a deviant human behavior, and there are examples of "waste" among many other animals. For several weeks I watched Brown Bears eating salmon caught on the spawning beds of an Alaskan stream. During the early part of the spawning run, the bears consumed entire fish; but as salmon became easier to procure, the bears became more selective, only eating choice portions of the fish such as the eggs, and leaving the rest to the gulls. When the run was over and even the rotting fish bodies were scarce, the bears again ate anything they could find.

What we call waste is a matter of definition. The excess meat not eaten by Indians supported a community of scavenging "camp followers" including Ravens, Wolves, and Grizzlies, just as today the waste from road kills supports many species including magpies, Ravens, and Coyotes. This could also be said of slob hunting. I am not condoning road kills or slob hunters, but merely suggesting that one animal's waste is often another's dinner. [*Ed. note: This point is excellently made in the chapter "Mink" in Sally Carrighar's classic* ***One Day At Teton Marsh.***]

Primitive hunters are opportunistic. If they can capture many animals easily, they do — even if some of the resources may be wasted. One early visitor to the Coeur d'Alene Indians in Idaho recounted a winter deer hunt during which the Indians, equipped with snowshoes, were able to walk up to deer floundering in unusually deep snow. The deer were so exhausted that the hunters did not even use bows and arrows, but merely grabbed the animals and broke their necks. According to the account, they killed 600 deer on this trip.

There are two other important ecological points to take from this account. First, the Indians did not waste arrows to kill deer because arrows, in terms of energy, are expensive to make. Hence, if killing could be accomplished without shooting, the Indians saved their weapons. Second, with the deer nearly dead, there was little risk involved in the killing, thus many deer were killed. The Indians fulfilled the role of a large predator and likely reduced the deer herd to a level more in balance with available food resources. (This argument is used today by sport hunters to justify their activities. With certain reservations, I accept this.)

Living on the Kobuk River in northwest Alaska, one autumn during the southward Caribou migration, I watched local Eskimos hunt. The hunters waited for the Caribou to begin swimming the river, then, while the animals were helpless in the water, the hunters moved their motorboats among the herd and shot the animals with rifles. A few hunters, perhaps having seen too many cowboy movies, roped Caribou and dragged them back to shore where they shot them as the animals stepped onto the beach — thus saving the hunters the chore of dragging a heavy animal from the river. To most of us conditioned by ideas of "fair play," such actions seem unsporting. But efficiency governs subsistence hunting; and if ethics are lacking, subsistence hunting may not differ substantially from commercial hunting except that commercial hunts usually involve larger harvests.

If humans often waste resources, why was there still so much wildlife in North America upon the arrival of Europeans? Some of the reasons I've given — time necessary to hunt, lack of highly efficient weapons, etc. Another reason is that, while stalking game, the Indians had to contend with a constraint we seldom consider today — attack by other humans. George Catlin, the painter who traveled the Great Plains in the 1830s recording Indian life, mentions such costs when describing the Mandans, a tribe who lived on the upper Missouri. ". . . being a small tribe and unwilling risk their lives by going far from home [to hunt] in the face of their more powerful enemies, they are often at times left almost in a state of starvation."

Manufacturing costs also limited hunter kills. Most hunters did not randomly spear everything that crossed their path because if they did so, they would lose their spears or spear points. Making a spear is work, and human behavior has not changed that much in the last 10,000 years. We can safely assume these hunters preferred to sit around the campfire bragging about their prowess as hunters and lovers than to spend their time making new spears.

Ishi, a California Indian who was "discovered" in 1911 and brought to San Francisco where he was studied by the anthropologist Alfred Kroeber, provides many insights into the attitudes of technologically primitive people. Kroeber's wife, Theodora, in her book, *Ishi — In Two Worlds*, described Ishi making an arrowhead. "Ishi completed the flaking and notching of one (arrowhead) in about 30 minutes. He admitted that it was fatiguing work. The rapid low click click of falling flakes is best accomplished with no change in position and with a regularly maintained rhythm; it is exacting work . . . ."

Despite the difficulty of manufacturing hunting implements, and the time required to capture prey, primitive humans could hunt game populations to extinction — at least locally. Evidence suggests that Maori aboriginals of New Zealand hunted the Moa, a large flightless bird, to extinction; and many birds on the Hawaiian Islands disappeared shortly after the arrival of Polynesian settlers.

One does not have to kill every last prey animal for its population to become functionally extinct in terms of supporting a local predator group. Thus primitive people might kill most of a local deer herd, so that it took too much effort to capture more deer. When this point was reached, people either changed to a different food source (called prey switching), took over new territories (war, in our lexicon), or starved.

Wildlife populations regularly fluctuate in numbers due to many factors besides predation by aboriginal hunters — including drought, fire, disease, and competition with other species which are also fluctuating in numbers. It has become standard dogma that North America was populated border to border with immense herds of Elk, Bison, Pronghorn Antelope, Mule and Whitetail Deer, Caribou, and smaller creatures. Undoubtedly, for most species, there were far more animals prior to the advent of white people in North America, but it would be incorrect to assume that animal populations were static and evenly distributed.

Many journal references attest to the immense Bison herds that once roamed the Great Plains, but read carefully it becomes clear that there were many empty miles between these large congregations. Thomas Farnham in his book *Travels in the Great Western Prairies* in 1839 wrote: "One of our company killed a turtle, which furnished us all an excellent supper. This was the only game of any description that we have seen since leaving the frontier." Days later he would write: "They [the hunters] scoured the country all day in quest of game, but found none . . . The country being constantly scoured by Indian hunters, afforded us but little prospect of obtaining other game."

The naturalist John Kirk Townsend, who in 1832 traveled across northern Oregon's Blue Mountains — an area that today boasts one of the largest Elk herds in the country — wrote: "Game has been exceedingly scarce, with the exception of a few grouse, pigeons, etc. . . . since we left the confines of the buffalo country."

These people were traveling fast and no doubt missed the occasional deer concealed in the brush or Elk herd hidden by a mountain. Nevertheless, wildlife then, as now, is not equally distributed in time and space. Many areas were virtual wildlife deserts, at least in some seasons, and most primitive hunting

and gathering societies moved regularly from one resource concentration to another. If the expected concentration failed to materialize, people starved.

One reason for the myth of abundance has to do with travelers' reports and misinterpretation of these reports. First, one is more likely to mention an immense concentration of animals than lack thereof. Second, we tend to interpret these references as applicable to all landscapes. I once watched a Caribou migration in the Brooks Range within what is now the Gates of the Arctic National Park. The moving animals appeared to fill the entire valley. Similar spectacles greeted many of the first Europeans who ventured into the American West. Nevertheless, had I been able to travel quickly beyond this valley, I would have found no Caribou for miles in any other direction, yet it was easy to imagine that Caribou were everywhere abundant.

Time spent hunting, risk of injury from prey or enemy, these are costs imposed from outside the hunter. There were also self-imposed costs. Although they may have killed huge numbers of animals when possible, hunting people frequently observed codes of behavior designed to show respect for the slain animals. Whether ultimately this was due to concern for the animals or due to concern for the hunters' continued success is debatable. Self interest is not necessarily bad. One problem with modern technological societies is that we fail to see a connection between our actions and their consequences. Primitive hunters felt that their personal actions influenced their success in hunting, and taboos and protocol for hunting were incorporated into the culture to ensure favorable hunting conditions. The fact that people can and do impose codes of behavior upon themselves is a positive human trait that gives today's conservation efforts meaning and hope of success.

One of the factors which contributes to many of our misconceptions of how the natural world was prior to European domination is our static sense of time. We assume that the way we found the environment is the way it always was. Yet, both wildlife and human populations underwent huge fluctuations in numbers and distributions. For example, between 1100 and 1300 AD, most of the Great Plains was deserted, for a great drought lay upon the land. There were no immense herds of Bison then as were reported during the 1800s (when increased rainfall during the Little Ice Age helped to increase Bison herds, perhaps to levels never before experienced); and as a result, few Indian tribes lived here. This same dry period drove the Pueblo Indians out of much of their occupied territory in the Southwest, where extensive Indian deforestation of the arid canyon country exacerbated the drought conditions.

As the drought abated and Bison herds began to recolonize the plains and prairie, tribes gradually moved into the region. From the north came the Algonquian-speaking Blackfeet who first settled in southern Saskatchewan then moved into Alberta and Montana in the early 1700s, displacing the less aggressive Flathead tribe who were forced onto the less desirable land west of the mountains. The Crow, a Siouan-speaking people, came from the eastern lake states and settled in eastern Montana. The Caddoan-speaking Pawnee moved into Kansas, and the Shoshonean-speaking Comanche moved from the Great Basin onto the southern plains. Few if any of the tribes we commonly associate with the Great Plains can trace their residency in their particular region back more than a few hundred years. Some tribes invaded their territories at the same time or even after the first English, American, Spanish, and French established posts or colonies within the region. The Navaho arrived in the Southwest 400-500 years ago, about the same time as the Spanish.

These tribes would have continued to move, expand, or decline, and some would have become extinct, had not the white culture moved in and fixed the residency of each to a reservation. (The dominant culture has also done this with wildlife and wilderness — all are confined to "reservations.") Usually, displacement involved a people with more advanced technology taking over lands of those with lower technology. We don't know if Clovis people displaced others, for it was too long ago, but there are many examples throughout history of a technologically advanced group, able to capture more resources, overrunning less sophisticated groups. This has nothing to do with race and can develop anywhere any group gains some advantage on resources and technology.

History books are filled with examples of how technologically superior and aggressive groups took away land and resources from less fortunate people. The Greeks dominated the Mediterranean because of the advantage of their sailing ships. The Incas, with their sophisticated road system, food storage, and other means of resource control, dominated the tribes throughout their empire in South America. The Japanese invaded the Japanese Islands and relegated the original inhabitants to the most northern island of the chain. The first North American Indian tribes to obtain the horse expanded their territories at the expense of other tribes until the other tribes too gained the horse. This is not to excuse what has happened, nor to justify these events as morally right because they are "natural." Many actions natural among some animals and human cultures — such as infanticide, slavery, incest, deception and war — we do not condone, nor do these actions always have long term survival value for the individual or the species.

Native American tribes furnish examples of such actions. The Eskimos were the last immigrants that we allow ourselves to call "natives" by virtue of their prior occupancy. The Eskimos arrived in North America about 3000 years ago, long after Indians had colonized the area. The Eskimos were technologically sophisticated, thrived in cold regions, and within a few centuries began to take over vast expanses of the north. Some of this land had been uninhabited by humans, but in other areas, the Eskimos were in constant conflict with the already established Indians. The word 'Eskimo' is a derogatory Indian term which means "raw meat eater," implying that Eskimos were so uncouth as to eat their meat without cooking it. (The Eskimos' term for themselves, 'Inuit', means 'the people'.) By the 1700s, when Russian settlement began

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Reinhabitation, Biocentrism and Self Defense

By Dave Foreman

It's tempting to visualize Earth First! emerging out of the ether rather like Botticelli's "Venus on the Half Shell," or standing alone against the horde like The Man With No Name in a spaghetti western. Beguiling as these images are, they are, of course, false. Earth First! may have issued from the foam, but it was a long gestation period— the foam being the public lands conservation movement. And while we may sometimes feel alone on the battlements, we are not. We are, obviously, in the historical context of the conservation movement. It can be argued that we are in the web of the newer bioregional movement as well.

We can be placed in the bioregional movement for a variety of reasons:

* We are reaching for a new definition of "community," of belonging.

* We reject the sacredness of progress, of technology; instead we turn to craft, and to being.

* We recognize that we are part of the natural ecosystem in which we dwell.

* We are seeking new (old) ways of organizing ourselves, turning away from hierarchy to tribalism.

* We dance, instead of march.

* We are subverting the dominant paradigm, not reforming it; and we subvert it by ignoring it, by creating our own world, by avoiding a head-on confrontation — by using the might of the malignant machine against itself.

Except for the emergence of Earth First!, I think the most encouraging development in North America of late has been the bioregional movement. Bioregionalism is fundamentally concerned with dwelling in place (reinhabitation), a concept far removed from the suburbs, cities, and farms of our continent. Reinhabitation involves adapting yourself to the place instead of the place to you; it means becoming part of a community already present — the natural community of beasts and birds and fish and plants and rivers and mountains and plains and sea. It means becoming part of the food chain, the water cycle, the *environment* of a particular natural region, instead of imposing a human-centered, technological order on the same area. Along the North Pacific Coast, it means joining a community of salmon, Douglas Fir, big rivers, rain . . . in southern Arizona, a community of Saguaros, Javelina, ephemeral washes, summer thunderstorms . . . in the Northern Rockies, a community of Grizzly, Elk, Lodgepole Pine, long winters . . . and so on.

The bioregional movement is, therefore, the new context in which I would place Earth First!; indeed I see us as the warriors of the bioregional tribe (and, as I'll argue later, the core of what bioregionalism should be). Environmentalism, which spawned us, has unfortunately become a reformist but loyal courtier to the dominant industrial order. The worldview of environmentalism includes half a dozen billion human beings, nation states, the private automobile, and people in business suits on every continent. Bioregionalism, on the other hand, is not that. Bioregionalism is what we are working for — the future primitive.

There is no hope for reform of the industrial empire. Modern society is a driverless hot rod without brakes going ninety miles an hour down a dead-end alley with a brick wall at the end. Bioregionalism is what is on the other side of that wall.

Unfortunately, the above words are written in the ideal. As far as practical, work-a-day matters are concerned, bioregionalism has not lived up to its promise and has become mired in its composting toilets, organic gardens, handcrafts, recycling, solar collectors, wind generators, barter systems, wood stoves . . . . These means of a sustainable lifestyle are important, yes, but bioregionalism is more than *technic* , it is resacralization and self-defense.

Moreover, in its glorification of *local control* , bioregionalism has subverted itself to fit with the dominant, natural-world-as-supermarket mentality of the know-nothing, provincial, resource-exploiting bumpkin proletariat of North America's rural areas. While local control of the land is fine in theory and as a long-term goal (after rustics are enlightened to biocentrism), let us remember that we would not have one acre of protected Wilderness or other natural areas in most of the western states if it were up to the state level politicians or rural residents of those states.

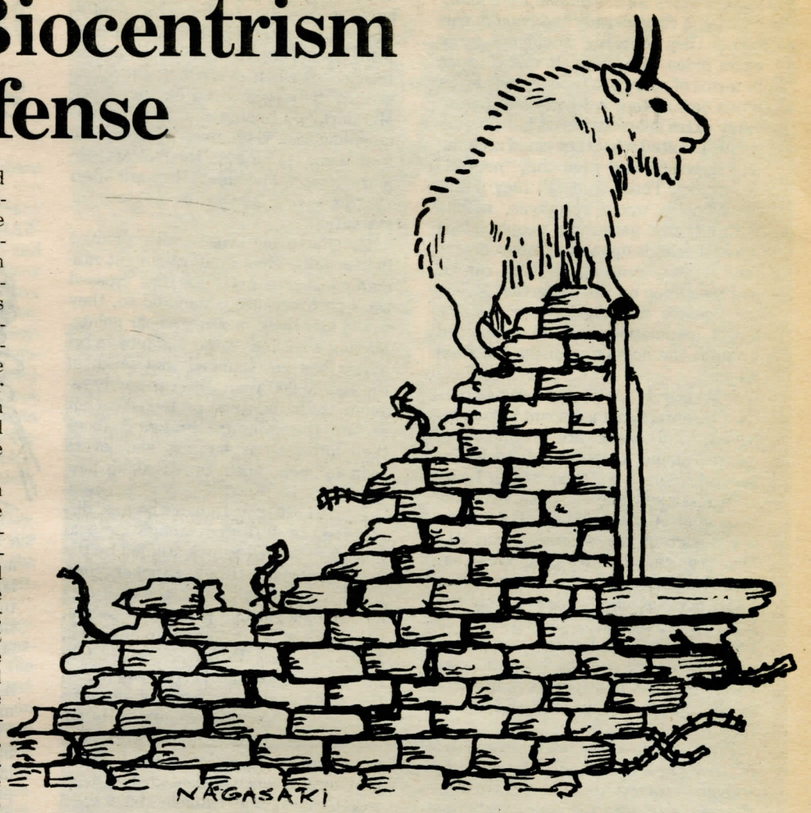
As a former professional conservation lobbyist in Washington, DC, I can rave for hours about the ineptitude, ignorance, and lack of interest in natural diversity of members of Congress, and the control industrial corporations have over them. But Congress is a shining beacon of biocentric enlightenment when compared to any state legislature in the West, or worse yet, to a rural county commission. We would not have 100 million acres of National Parks, Preserves, Monuments, Wildlife Refuges, Wilderness and Wild Rivers in Alaska if that issue had been left to the people and politicians of Alaska. Mediocre as they are, the National Forest Wilderness bills for Utah, Wyoming, New Mexico, Arizona and other states would not have passed if a *national* perspective and constituency had not been brought to bear on the issue. And in the eastern states with Wilderness bills or California, Oregon, Washington and Colorado, you can bet your next wilderness hike that it was the urban dwellers and not the local country folk who carried the day for preservation.

During my own bucolic days in a small town in the Gila National Forest of New Mexico, I saw many back-to-the-landers move to the area with wilderness dreams in their eyes and a willingness to act politically to protect the wilderness; but as the need for dollar bills and for social acceptance amongst the good ol' boys and gals of the county grew on them, these Ms. & Mr. Naturals became seedy rednecks complete with chainsaws, trap lines, muscle wagons, and tight-lipped complaints about how the federal government was restricting their "right" to develop "their" natural resources for economic plenitude.

Local versus national control of the public lands can be debated endlessly, but bioregionalists must take great care not to let an idealistic goal of local control and self-sufficiency destroy the higher goal of preservation of wild natural diversity.

For bioregionalism to last, to present a clear alternative, to create a world beyond the collapse of the industrial state, it must be concerned with much deeper matters than alternative technology and non-hierarchical human society. Our philosophy, our worldview, our *religion* must be one of Deep Ecology. Biocentrism. If we are to reinhabit a place, if we are to form a community with the other beings that dwell therein, then we must resist the temptation to put ourselves in the role of stewards. The other beings — four-legged, winged, six-legged, rooted, flowing, etc. — have just as much right to be in that place as we do, they are their own justification for being, they have inherent value, value completely apart from whatever worth they have for we humans.

Such a philosophy is well and good, but how is it practically realized? We will spend the next thousand years learning that, if we are to continue to exist as human beings. However, at its most fundamental, biocentrism can be made manifest by reinhabitory humans in two ways. The first is to simply ask "Who speaks for Wolf?" as in the Oneida Indian tale. In all our councils, in all our decisions, both individual and collective, we must not forget the others who are not represented. We must represent them ourselves. *Who speaks for Wolf? Orca? Gila Monster? Grizzly? Bog Lemming? Slime Mold? Oak? Mychorrhyzal fungi?* We must constantly extend the community to include all.



Secondly, we must demonstrate self-restraint. As Edward Abbey says, we have a right to be here, but not all at once, at the same time, in the same place. There must be vast areas in every bioregion that are off-limits to human use, that are simply left alone to carry on the important work of life, of evolution.

The centerpiece of every bioregional group's platform must be a great core wilderness preserve where all the indigenous creatures are present and the flow is intact. Other wilderness preserves, both large and small, must be established and protected throughout the bioregion, and corridors established to allow for the free flow of genetic material between them and to such preserves in other bioregions. These preserves should not just include the "rock and ice" of the high, wild mountains, but some of the gentler, biologically more productive areas in every bioregion as well. The development of such proposals, and the work to establish them should be a major part of bioregional activity. In many cases, there will need to be temporary transitional management to help nature restore a suitably large area (at least a million acres) to wildness. If certain native animals have been extirpated, they must be reintroduced if possible — Grizzly, Wolf, Cougar, Jaguar, Bison, Elk, Moose, Otter, Wolverine . . . . If salmon streams must be repaired, clearcuts rehabilitated, prairies replanted, roads removed — then that becomes the important work of reinhabitation.

These core wilderness preserves should be sacred shrines to us as reinhabitory people, but they transcend even their sacredness to us in being simply what they are — reserves of natural diversity. Wilderness for its own sake, because it is life, because it is the real world, because it is three-and-one-half billion years of evolution. A place beyond good and evil, a place where being can simply be.

While working towards such preserves is our real work, the establishment of such preserves is unlikely under the present human regime. Their actual establishment will come on the other side of the wall. Nevertheless, they should form the center around which all of our other endeavors revolve from this day forward.

And that is where the warrior society of Earth First! comes into the bioregional world. In reinhabiting a place, by dwelling in it, we become that place. We are *of* it. Our most fundamental duty is that of self-defense. We are the wilderness defending itself. By developing our own "land use plans" with wilderness preserve cores and connecting corridors to carry the germ plasm of wildness, we chart out the game plan for our self-defense. We develop the management plan for our region. We implement it. If the dying industrial empire tries to invade our sacred preserves, we resist its incursions. In most cases we cannot confront it head to head because it is temporarily much more powerful than we are. But by using our guerrilla wits, we can often use its own massed power against itself. Delay, resist, subvert using all the tools available to us: file appeals and lawsuits, encourage legislation — not to reform the system but to thwart it. Demonstrate, engage in non-violent civil disobedience, monkeywrench. Defend. Deflect the thrashing mailed fist of the dying storm trooper of industrialism as represented by the corporate honcho, federal bureaucrat, and tobacco-chewing bubba.

Our self-defense is damage control until the machine plows into that brick wall and industrial civilization self-destructs as it must.

Then the important work begins.

Indians . . .

Continued from page 21

in Alaska, Eskimos had displaced Indian groups and lived far beyond the range we normally associate with the group, even occupying the southern Alaska coast southeast of present-day Valdez.

Conflicts between Indians and Eskimos occurred long before European settlement. From 1769-1774, Samuel Hearne, of Hudson Bay Company, traveled by land through much what is now Northwest Territories in Canada, being the first white to do so. Accompanying Hearne was a group of Indians who acted as guides and interpreters. At what is now known as Bloody Falls on the Coppermine River, Hearne's group came upon a camp of Eskimos whom his Indians surprised and slaughtered, apparently simply because they were Eskimos. Hearne watched as one Eskimo girl was pinned to the ground and tortured. Hearne, horrified, requested that the Indians show the girl mercy; they reluctantly put her out of her misery.

It is often assumed that North America's aboriginal peoples lived in mutual harmony broken by the expanding white culture. Certainly the westward migration and new weapons and diseases did much to upset intertribal relationships, but some racial and tribal hatreds have a long history. Even today in Alaska, an Eskimo can insult another Eskimo by saying he "hunts like an Indian."

These conflicts raise questions about Indian land claims — which claims are commonly based on the assumption that, prior to the intrusion of European culture, all tribes lived in harmony, with each group allotted its own inviolate territory. Indian groups constantly remind the dominant culture that they want THEIR land back. If such demands are

CAT TRACKS

by Chim Blea

Spirituality

In my peregrination through the streets of this rotting civilization, I've passed through a number of religious stages. After realizing the utter absurdity of christianity, its appalling banality and evil, I flirted briefly with eastern religions before rejecting them for their anti-Earthly metaphysic. Through my twenties and early thirties, I was an atheist — until I sensed something out there. Out there in the wilderness.

So, I became a pagan, a pantheist, a witch, if you will. I offered prayers to the moon, performed secret rituals in the wildwood, did spells. I placated the spirits of that which I ate or used (remember, your firewood is alive, too.).

For almost ten years, I've followed my individualistic shamanism (no, organized paganism smacks a little too much of a Tolkien discussion group, or of a rudimentary "great religion" for one like me who never quite fits in).

But recently, I've begun to doubt my faith. Or, perhaps I've simply begun to wonder why I need it.

It came while watching a coyote catch and eat mice in a meadow, and later a garter snake catching a frog in a marsh. Did they placate the spirits of those they used? Did they perform rituals, offer prayers? Did they need to make connections?

No. They were connected. That was all.

What makes us so different from the rest out there? Why are we apart? When did we stumble?

Is it . . . is it the fact that we have a spiritual sense that makes us so apart, that cuts us off?

Or rather, did we develop the spiritual sense that other animals don't have, in a soul-salving way to return, after we realized that we were apart? Or do we just do it as a rationalization of the evil we do?

Perhaps our curse is that we can imagine spiritual things, that we conceive of good and evil, that we speculate beyond our lives, that we look for meaning in that which simply is.

Instead of spirituality being a way to return home, to rejoin Earth, is it that which cuts us off? Is it our fatal flaw?

Did Neitzche dwell on this as he pondered beyond good and evil?

Is this what Heidegger meant by letting being be?

Can we simply live, dwell, without clothing our lives and acts in grandiose importance?

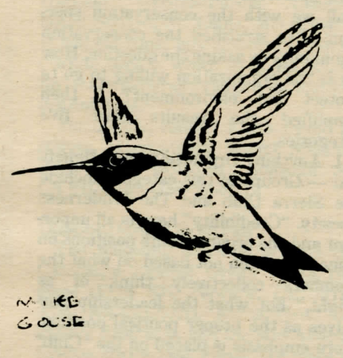
Can we walk down a forest path, and cease dealing in abstractions, turn off the little pocket calculator up in our left frontal lobe? Can we simply be aware of our surroundings without ascribing any greater importance to them?

There are times when this happens, of course. Caught in a rapid, face to face with a Grizzly, slipping on the rock, lightning crashing nearby; then our adrenaline takes over and our cortical thinking apparatus is in charge. No intellectualizing, no abstracting then — we're alive, we're animals, we're connected at those moments. Far rarer are the quiet times when we can let being be, when things are just as they are, when a sunset is a sunset, a bee a bee, a flower a flower, me me. When nothing symbolizes anything, when there is no search for the essence of something, when a tree is merely a tree and not the projection of the "ideal tree," when we analyze nothing.

Is it then that we are beyond good and evil, beyond spirituality, back to animal? At one with Earth?

Nonetheless, we do seem to have a spiritual sense. Perhaps our fatal flaw, that which sunders us from Earth, is our ability for abstract thinking. To think of things as *things* . And spirituality, ritual, is that which attempts, albeit imperfectly, to reconnect us.

Maybe I'll talk to the moon tonight.



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accepted, problems arise concerning conflicting claims. Should the Navaho, who invaded the homeland of the Pueblo Indians, be required to move back north from whence they came? Should the Tlingit Indians, who invaded Southeast Alaska 300 years ago, be expected to move back to the interior of British Columbia where they lived before they took lands from Eskimos, Haida, and other groups? Should the Flathead be allowed to recover the lands east of the Rocky Mountains taken by the Blackfeet? A hierarchy based upon peoples' lengths of residency in a particular area would be fraught with problems and would discriminate against many — Indian, white, black, Asian, and Mexican — who came late to a region but now make it their home. If the millions who call North America their home are not "native Americans," what are they?

A complicating factor regarding Indian land claims is the question of whether Indians were forcibly displaced. Although armed conflicts of white settlers and cavalry versus Indians did occur, such as the tragic encounters of Wounded Knee and Battle Creek, far more Indians were killed by introduced diseases like smallpox, for which they had little resistance. The Blackfeet, for example, never lost a battle to the US cavalry, but suffered incredible losses from introduced disease. There are documented cases where unscrupulous frontiersmen gave Indians blankets infected with smallpox to break Indian resistance. Virtually entire tribes were destroyed, with the few survivors often starving because they missed an important seasonal harvest, such as a salmon run, while debilitated by disease. In many cases, white settlers did not so much forcibly take away lands from Indians as they simply occupied depopulated or weakly defended territory. Thus it was not only an invading culture and people which threatened the Indians, but also invading diseases which tore asunder the social fabric of tribes and made them vulnerable to loss of territory. Even if the retreating frontier had not caught the Indian, introduced diseases would have dramatically changed the structure and composition of tribes and their relative territories.

Our static view of human territories has contributed to the mistaken belief that Indians were the "first ecologists." American Indians achieved a relative balance because their primitive technology allowed for many checks on their population growth and environmental impacts. Bows and arrows, although used in Europe and the Middle East for perhaps 8000 years, were not known in North America until 2500 years ago. Their widespread adoption was a significant technological advance over spears. Such changes in technology often cause social changes. For example, among Plains Indians prior to the return of the horse, many tribes lived in small family units. Hunting Bison on foot was risky, for a herd could easily trample a hunter. Many early Plains tribes grew corn to supplement their hunts. Despite these two cornerstones of their income — Bison and corn — starvation was a periodic event, and like the animals they hunted, many tribes suffered population crashes followed by years of growth.

Horses obtained by Indians from early Spanish explorers marked a major cultural and technological change in Indian societies. With the added mobility of the horse, hunting efficiency increased tremendously. Hunters could travel much farther after game and exploit regions previously unavailable to them. They could transport game back to distant camps. The risk of hunting Bison was lowered, making it easier to kill large numbers of animals. (Of course, racing a horse through a rampaging Bison herd still involved risk, but was safer than being on foot.) Like Clovis men hunting mammoths, horse-mounted Indians were a new type of predator against which Bison had little defense. Evidence suggests that mounted Indians exterminated marginal Bison herds, and one could speculate that Indians might have eradicated Bison had not the white settlement of the plains ended this brief era of the mounted Indian.

With extra food collected, Indians increased their nutrient intake, which led to higher birth rates and survival rates of young. Also, the greater food resources enabled tribes to live in larger social units. Before the mobility provided by the horse, large groups of hunting people were possible only for short periods because heavy hunting in a local area would quickly eliminate game animals. With excess resources, Plains tribes could devote energy to ceremony and war. George Catlin in the 1830s reported, "Indians in their natural condition are unceasingly at war with tribes that are about them, for the adjustment of ancient and never-ending feuds, as well as from love of glory, to which in Indian life the battle-field is almost the only road . . . their warriors are killed off to that extent, that in many instances two and sometimes three women to a man are found in a tribe."

Despite myths about the sacredness of life to Indians, many tribes killed Beaver and other furbearers to trade for whiskey, blankets, rifles and other goods. These goods (excepting whiskey) made life easier. Some became necessities; failure to obtain rifles could doom a tribe to expulsion by armed tribes.

Although American trading companies relied heavily on white trappers to supply furs, the Canadian Hudson Bay Company used Indian trappers almost exclusively and these Indians trapped many populations into extinction. The near-extinction of the Buffalo was partly caused by Indian hide hunting. Thus were the Plains Indians accomplices in the demise of their own culture.

Many argue that such activities were spurred by the coming of white trade goods which corrupted the pure Indians. Yet this claim ignores the fact that Indians regularly traded among themselves and killed for "commercial value." In Alaska's Brooks Range, Eskimos killed extra Caribou to trade meat and hides to coastal groups for luxuries such as seal oil. Many tribes even traded slaves obtained in war. Among Plains tribes, women were treated little better than slaves and men regularly traded their daughters or wives for horses — usually one woman for one horse.

Of course, there were Indians who loved the land. Today we refer to these Indians as "traditionalists," but they represent the typical attitudes of Indians no more than John Muir represents typical attitudes of Americans of European descent. Environmental awareness is as lacking among many descendents of American Indians and Eskimos as in American culture as a whole.

There is danger in ascribing special consideration to the demands of Indians based on the assumption that they have a greater right to speak for the land. Indian tribes throughout the West generally show no greater concern for the land than the dominant white culture of which they have largely become a part. Many reservations are excessively logged, grazed, and hunted.

My main point is that what has passed as an environmental ethic of Indians and Eskimos was the result of complex interactions of cultural beliefs and environmental constraints. Since culture is ultimately an adaptation to a particular set of environmental conditions, a change in conditions results in a change in cultural values.

This is seen clearly in the actions of Indians and Eskimos who espouse preservation of cultural traditions but who are selective about what they wish to preserve. For example, Indians are allowed to kill Bald Eagles — an Endangered Species — because they claim eagle feathers are an essential feature of their religious ceremonies. Though these Indians argue that they should be immune from the constraints of the Endangered Species Act, few of them are concerned enough about their culture to capture eagles as was done in the past — by sitting long hours in a blind beneath bait until an eagle approached, whereupon the Indian would grab the eagle's legs. This is a tedious and somewhat dangerous way to obtain feathers, yet it is as much a part of the Indian tradition as using the feathers in ceremonies. Similarly, many Indians and Eskimos argue they should have special hunting privileges, including the exclusive right to hunt certain species or to take wildlife regardless of closed seasons or bag limits. But is not the making of arrows, spears, sod huts, and hollowed-out wooden canoes equally important to Indian culture? These tedious tasks are often forgotten by those claiming to uphold tradition. Should individuals using technological innovations such as all-terrain-vehicles, snowmobiles, rifles, nylon nets and outboard motors have freedom from restraints imposed upon other hunters who use the same equipment?

As a sub-set of modern society, most Indians and Eskimos are poor and have had little power to direct their lives. I do not blame Indian leaders for attempting to develop natural resources on their reservations and for other actions which fly in the face of our myths about Indians. Indians have, for the most part, been denied the wealth that has accrued to the population as a whole; and because of this we tolerate obvious contradictions to the Indian myth. Yet, if we wish to protect the land, we should demand that our laws apply equally to all citizens.

Given human evolutionary history, I do not see the ravages by the American people upon the land as an unnatural perversion. Rather, I suspect that most of our environmental impacts stem from the rapid rise of technology and the slower response of our culture to evolve constraints upon its actions. With few exceptions, it appears that all humans — regardless of race or culture — given the same opportunities, display the same disregard for the health of nature.

I believe the concept that Indians were the "first ecologists" is more myth than fact, and not the result of a conscious conservation ethic as much as a primitive technology which prevented widespread control of natural forces. Whether a genuine land ethic existed in the past can be debated, but because of the ease of cultural value transmission from group to group, I argue that many, though not all, of today's Indians and Eskimos possess essentially the same cultural values and technology as the overall US population.

I have painted a grim picture of human behavior, but it is important to realize that all people have the capacity to act in an intelligent and respectful manner. Although conservation is not a dominant human trait, it exists in all cultures to some extent — even our own. Who would not argue that John Muir worshiped the Sierra or that Aldo Leopold spoke for reverence toward the land? Concern for the land may become increasingly prevalent as global crises demand of us such changes in attitude. It is this flexibility of cultural values to adapt to new environmental situations that gives those concerned about human impact upon Earth a glimmer of hope.

George Wuerthner is a widely published ecologist and a long-time student of Indian cultures.
Ed. note: For more on the question of Pleistocene extinctions, see the book ***Quaternary Extinctions*** *which is available from EF! Books in Tucson.*

The Conservation Spectrum

by Jack Pine

The advent of Earth First! and related entities has provided great opportunities, and vexing problems, for the nation's conservation community. I'd like to discuss these opportunities and problems and make recommendations to the conservation community in general, but especially to Earth First!.

First we must define the conservation spectrum. As in a rainbow, the points on the spectrum form a continuum. But just as the human eye simplifies the light spectrum into distinct colors, so shall we with the conservation spectrum. I've stratified the conservation community by asking the question: How far is the organization willing to go to protect the environment? I then simplified the results into five categories.

1. Anything Organizationally Beneficial — Groups in this category include the Sierra Club and The Wilderness Society. "Credibility" here is all important and the organization's positions on issues are often not based on what the members collectively think of as "right," but what the leadership perceives as the proper political position. More emphasis is placed on the "Club" than on the "Sierra."

2. Anything Politically Feasible — "Credibility," is also very important here, but these organizations understand that what they ask for is rarely gained, given the nature of politics. They are willing to take positions "way out in left field," but always remain "in the ballpark." Groups here include the National Audubon Society and National Wildlife Federation.

3. Anything Legal — "Credibility," while still important, doesn't always get in the way. These organizations will take stands based on principle, even though mainline environmental movement thinking would dictate otherwise. Organizations in this category include the likes of the Oregon Natural Resources Council (which, along with the National Audubon Society, filed a RARE II lawsuit, in the face of unfounded dire predictions by the Sierra Club and the The Wilderness Society.)

4. Anything Non-Violent — The line of legality is a major division on the spectrum. This category of groups willing to step over the line is typified by the Cathedral Forest Action Group. They'll get arrested to make a point, but won't do anything "violent to people or property."

5. Anything Non Life-Threatening — Credibility be damned, no compromise in defense of Mother Earth! You guessed it: Earth First! occupies this part of the spectrum, but let's not forget Greenpeace (at least the good old Greenpeace) and the Sea Shepherd Society as well. Yet Earth First!ers are wimps compared to the next category.

6. Anything — Non-existent in the US. Hostages are never taken, hits are never made, no one is ever kneecapped, etc. on behalf of protecting the environment. Some editorial writers have opined, and timber beasts railed, that the spiking of trees is an act of "terrorism." That act, which is usually accompanied by fair warning through the media and other channels to the logger, simply cannot be compared to gunning down innocents or blowing jets out of the sky. Anyone who would make such a comparison hasn't been following the situation in Beirut for the past decade.

I also considered a "Nothing" category (a big 0 for the number) to depict groups such as the Conservation Foundation. I decided to not place them on our conservation spectrum at all. Judging by their aims and their funding sources, they are just fronts for industrialists.

Much of the stress being caused in the "mainline" or "straight" conservation movement by the appearance of organizations on the "other side of legality" is that of an identity crisis. (I'll ignore the stress caused by intolerance, the foundation of which is an underlying insecurity about the correctness of one's own position.) Those who always act legally are afraid of being associated with those who do not, even when the leftist organizations engage in particular activities which are perfectly legal. As with other groups in American politics, they fear guilt by association.

Earth First! protests Getty oil well in Little Granite Creek, Gros Ventre, Wyoming, July 1982.

Those on the "left" side (I prefer the term "out front") of legality and politics are rarely rewarded for their actions, even when the facts and passage of time prove their then "radical" (and even illegal) actions to have been appropriate. Earth First! and the Oregon Natural Resources Council were right to file a RARE II lawsuit to stop the Bald Mountain Road. Later, ONRC and National Audubon Society filed a similar suit for the entire state of Oregon. Yet EF! is still unappreciated and was certainly not welcomed to participate in the latter suit. While it appears that ONRC moved from Earth First! to the Audubon Society position on the spectrum, in reality, Audubon moved to ONRC's position and, by necessity, EF! moved (or was moved) further out.

This stress is both natural and unavoidable. It is not in the best interests of the conservation movement as a whole, or in part, to reduce this stress. It is necessary and dynamic. Below are principles that the author recommends that all conservationists follow, regardless of their position on the conservation spectrum:

1. Encourage and maintain this political diversity. It will make us more politically effective in the long run. All points on the conservation spectrum provide light. It is the forces of darkness that are the enemies. The dark is always beaten back by any wavelength of light.

2. As an individual conservationist, find your appropriate niche (or point on the spectrum) and fill it. Don't move rapidly about. While your head may be able to hold more than one conflicting world view at one time and be able to switch hats easily, most of your fellow conservationists cannot and all bureaucrats, politicians, and media representatives certainly cannot. Being straight Monday, radical Tuesday, and straight again on Wednesday demolishes any effectiveness you might have and hurts the grand cause of conservation and the abilities of the various organizations to do anything in their respective arenas. If you are filling your niche, the other organizations are not threatening to your point of view or activities.

3. Respect other organizations and appreciate the role that they play. While Earth First!ers may not feel comfortable with the Sierra Club, remember their hearts are in the right place, even though their heads are up their asses. Depending on the circumstances, the opposite can be equally true.

4. Co-mingle with others on the spectrum privately, but the legals and the illegals must always be separate publicly. The same is true for the CDers (civil disobedients) and PDers (property damagers).

5. The role of the outer edge is to set the perspective by being radical. Their primary job is to constantly move the line of political perspective. With the emergence of Earth First!, the mainline groups were no longer considered radical, even though their actual positions did not change. In the long-term, though, their positions have changed for the better as a result of EF!, et al.

6. As the conservative groups move toward their new (better) positions, the more radical groups must yield their turf to those newcomers as a reward for them taking a strong position. When the Sierra Club finally begins to champion the cause of tropical rainforests, it's time for Earth First! to move to another issue. Failure to do so would mean that the highly bureaucratic (but equally effective when finally motivated) Sierra Club couldn't do as much good for the cause with EF! hanging over them. It also would mean that another issue in need of EF! goes wanting.

Following these principles will be difficult for all, especially those on the other side of legality. Being a radical carries with it a special responsibility and means being on the outside looking in. If you publicly advocate nailing trees, don't expect to have a Forest Supervisor respect your views on National Forest planning, no matter how reasonable they are in fact. You've been marked and you have to live with it. This is frustrating for radicals because many of their activities (such as getting arrested) rarely result in short-term benefit to the environment. Getting things done is a basic human want. No tree that has ever held a tree-sitter has been saved, but the idea is that others will be later. The tendency to lapse into straight activities to actually get something done is understandable, but must be denied for the good of the movement. It's lonely being right.

Jack Pine is a long-time professional conservationist who has five suits, and occasionally nails trees on weekends, but only in the privacy of his own forest.

Junk Mail

by Susan Defazio

Something very ironic is happening in the conservation and peace movement — the ever-expanding proliferation of "conscientious" junk mail. In an effort to save the Earth, cut down on government spending, and promote New Age ideals, many well-intentioned groups generate TONS of waste.

On an average day, I used to receive six to twelve heart-rending appeals for aid, complete with donation cards and return envelopes. One week I received three membership cards from The Wilderness Society. In one day's mail were enough stickers and stamps to keep my four-year-old son happily licking and sticking for an hour!

By grossly reaching into sensitive victims' pocketbooks, these groups are, in the long run, defeating their own purposes. After I finally convinced my mother to tithe to an environmental organization, she was so deluged by solicitations that she angrily swore to me that she regretted having ventured into the world of "giving."

I've become cynical about all this over the years. My ego does not require the feeding implied by phony hand-scrawled "personal" messages from VIPs. There are too many enclosures in each envelope. "More" is not better. I am suspicious of "questionnaires" asking ridiculous questions, such as: "Do you think the US should spend billions on weapons of total destruction at a time when people do not have basic necessities?" Give me a break!

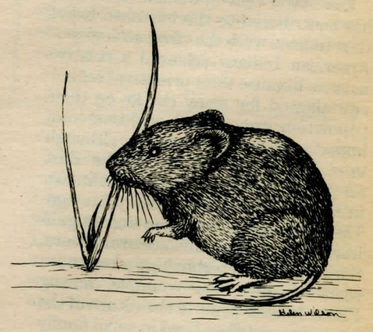
I do not appreciate glossy, expensive full-color magazines, received in triplicate, when all I want from a group is for them to save the Earth. Please don't send me your publication unless I request it! I don't have time to read it and I have to haul the waste 30 miles to my nearest recycling center.

I do not intend to denounce people who are working toward a more sane world, but it frustrates me to see wasteful consumptiveness within the movement. Is it not this same thriftless attitude that got us into this polluted mess?

A few years ago I decided to address the problem. I printed my own form, which I returned in the handy self-addressed, postage paid envelope of the organization, informing them to either delete my name or remove the duplicate. After I sent 200 of these forms with no resultant decrease my mail volume, it occurred to me that the groups were using my contributions to purchase mail-opening robots. I felt guilty for adding to the burden of wasted, unread messages.

A tip from my postmistress has provided the most effective approach so far. I simply write "Refused" on the envelope and return it to the post office. It is then returned to the sender. In this way I eventually purged myself of the National Groups. I have also discovered that my resources and talents can be put to best use closer to home.

So, to all you white collar administrators of the New Age: don't attempt to strip mine your membership's bank accounts; don't treat us like mindless consumers of your causes; do consider tithing a portion of your "income" to local, grassroots activist organizations.



Religion, Myths and the Environment in Science

by R.F. Mueller

Twenty years have passed since Lynn White published his trail-blazing "Historical Roots of Our Ecological Crisis" (*Sierra Club Bulletin*, 52, 123, 1967), and the trail still leads to the heart of the planetary dilemma. White's thesis, that Western religious beliefs motivate modern science, has only been reinforced by scientific "triumphs" subsequent to its publication.

The science-technology problem-complex centers on the question of *control*, the technological version of free will, which, according to St. Augustine, God conferred only on men and angels. Control of nature is implicit or explicit in virtually all modern science; and the alternative of studying nature with a view of adapting human society to natural systems, the method that has at least been imputed to traditional cultures, is virtually unknown. Usually control is a given, even when it leads to gross contradictions and wasted efforts and resources. Witness the massive water control projects of Florida that have been so destructive that to save the state they must immediately be reversed; or the dependence on agricultural chemicals that threatens the health of the entire biosphere. The assumptions — including the basic one of need — behind these fiascos of straight-jacketing nature are seldom examined in terms of scientific principles; and their perpetrators, such as the US Army Corps of Engineers, continue to apply them on a broad scale.

There is a branch of science, classical thermodynamics, that does say a lot about the elements and scope of control in any physical process (as I argued in *EF!* Brigid 1987). To summarize, thermodynamic theory, which is deeply grounded in experience, tells us that *overall* control is impossible, that in a given region (e.g., an industrial site) it is achieved only at the expense of a greater, usually external, arena of chaos. That's why there is no "pollution-free" technology or energy (Mueller, *Energy in the Environment and the Second Law of Thermodynamics*, NASA Doc. X-644-72-130, 1972). A good example of the illusion of control is the panacea of solar electric systems enthusiastically endorsed as a clean energy form by many environmentalists, but which would of necessity depend upon the standard infrastructure of polluting mines and factories and also would stimulate a luxury (and hence highly polluting) housing boom in remote places. Manes (Brigid 86), reasoning from the philosopher Heidegger on the sociological unity of modern technology, went so far as to conclude that there is no "appropriate" technology. His argument is convincing, although his redefinition of simple technologies as "crafts" is somewhat arbitrary. The situation is not improved if instead we speak of "soft path" energy or technology.

The drive for control over nature is, as White reasoned, closely tied to dominant Western religious concepts. It arises from the mythology of creation time, the limitless improvability of humans (progress, destiny), and transcendence of our biologic nature (god-image, immortality) — in sum, anthropocentrism. Recently these myths have been enlisted in the proposals for space travel and colonization. While Christians are satisfied with the immortality of the soul, space zealots seek the immortality and omnipresence of the human race among the stars. And here below, medical ghouls are trying to extend it to individual bodies.

Of course, sophisticated scientific initiates don't necessarily subscribe, even subconsciously, to the cult of immortality. It is enough that their less sophisticated but influential patrons and sponsors do. Furthermore, it is not beneath the scientific elite to exploit this superstitious bent to further their research empires.

A culture obsessed with immortality in one form or another is, like legendary Interior Secretary James Watt, unlikely to be concerned about Earth. To the contrary, nature, including all plant and animal life, is regarded as infinitely manipulable. At the same time, the principles of science, once discovered, are neutral such that bad news is impartially revealed with what technologists have come to regard as good news. Thermodynamics in particular is a "bad news science" as far as the technocrats are concerned. The confusion among technologists between good news and bad news is made clear when we consider that most of what they report as good news (technological advances) is actually bad news as far as our planet is concerned.

If we examine the nature of the sciences and their practitioners we see that while religion is disavowed or even disdained, myths only one step from religious faith are rampant. For example — and this is said without prejudice to individuals — atomic and nuclear physics have always struck a chord with the bankrollers of science because there is almost nothing in them to limit technologic flights of fancy except the so-called uncertainty principle. Atomic and nuclear phenomena occur in an ultramicroscopic world in which the statistical constraints of thermodynamics don't come into play. The second law does not apply to the individual particles which are the primary objects of study. The error occurs when the mindsets acquired in particle accelerator labs are extended to the macroscopic realm of statistical relevance. One result is that physicists as a class tend to be technological optimists who believe that they understand nature at a deeper level than other scientists and that they can ultimately provide cures for present technologic failings such as energy problems and shortages. That's why nuclear fission power plants, which were originally a response in part to guilt about the bomb, are still being planned, if seldom built. It is also why they continue to propagate the myth of limitless pollution-free energy as a justification for their promotion of nuclear fusion power. The attitude is epitomized by Cambel (*Physics Today*, 23, 38, 1970) in his statement that "The solution to the conflict between energy and the environment must not be in curtailing energy supply, but in reducing the irreversible and dissipative effects when we convert and consume energy."

This point of view, if closely examined, is unsupported by any scientific evidence, but has to my knowledge never been seriously challenged by physicists, and my own attempt to do so in print was denied by *Physics Today*. This view disregards thermodynamics by assuming that secondary processes can be devised to reduce second law effects and that these processes will themselves be immune to the second law. Thus Cambel's statement is a restatement of faith in perpetual motion!

Cambel's idea is seductive precisely because it contains a grain of truth. Irreversible and dissipative effects of energy use *can* be reduced through more efficient design, but the thermodynamics of technologic processes is *dominated* by the irreversible nature of heat engines, and even the most efficient heat engines have too much irreversibility to be endured by nature if technology grows without bound. Furthermore, the attainment of higher efficiencies in individual technologies invariably fails to extend to the supporting infrastructure. Finally, as far as we know, the second law applies to any conceivable macroscopic process so that it cannot be circumvented through the adoption of new technologies.

Anthropocentrism and the disregard of a comprehensive analytic approach to interaction of technology and nature has infected society, from its scientific leaders through all the users of science. Thus the myth of control has become the dogma of the majority of environ-

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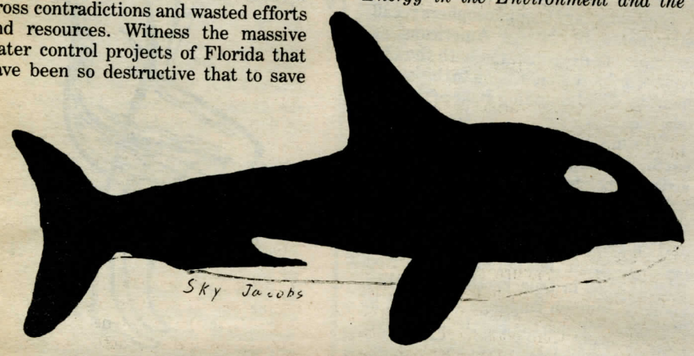

The Day I Quit Audubon

by Tom Stoddard

I have made a quasi-vow not to criticize environmental organizations. I support as many as possible, currently about 75 such groups. For personal and ethical reasons, I occasionally withdraw my support from an organization. For example, last year I quit the National Wildlife Federation when I learned their CEO, Jay Hair, was calling Dave Foreman and other Earth First!ers terrorists and because I disapproved of their hunter orientation. Obviously Hair doesn't know much about terrorism. He should know that terrorism is violence against innocent persons, usually selected at random, to further political ambitions. It is not against property; you simply can't intimidate a bulldozer. Dave speaks against those guilty of crimes against Earth but not as targets for violence. Even violence against the guilty would not be terrorism; it would be summary justice or vigilante action. There is too much fuzzy headedness in NWF. Goodbye and best of luck to NWF.

I wish much the same to the National Audubon Society after reading their January 1987 issue of *Audubon* magazine. They are the largest and richest of US wildlife organizations. I characterize their magazine's editorial perspective as flabby. Their January issue moved still closer to flabbiness and what I call a Bambi and Buttercups approach to conservation. It opened with a hard hitting group of photos showing leaves frozen in ice; then followed with an irrelevant article and photos of the aurora borealis. It then punched us with a "wolves eat beloved dog" tale. It courageously continued with an article on sculptured animals in cities, then crashed forward with an article on Finnish Saunas. . . . I suspect in their next issue they'll have a major spread on the the wonders of stuffed animals, starting with the history of the Teddy Bear. They finally showed that it is possible to produce an entire issue of unmitigated drivel. The ghost of John Audubon must have retched over this one. I wish them the best of luck and hope that in some mysterious way they serve the conservation movement.

My favorite environmental periodical is *Earth First!* I also enjoy *Greenpeace Examiner, Not Man Apart* (Friends of the Earth), *The Nature Conservancy News*, *Defenders* (Defenders of Wildlife), *Wildlife Conservation International* (Division of NY Zoological Society), *Fremontia* (California Native Plant Society), *ZPG Reporter, Wilderness* (The Wilderness Society), and *Earth Island Journal*. They all contribute an important voice to important goals. But even in these, I wonder if we are reading of ideas and goals out on the edge, out where we must reach if we are to save our planet from the human beast devouring it. We can think of stronger steps. We might start with these:

1. Impose a $1 per gallon motor vehicle fuel tax, raising it $1 per year to $20 over the next 20 years. Think of the reduction in driving — thereby conserving resources, lessening the need for highways, decreasing the number of motor vehicles, and reducing the outputs of rust belt industries which create acid rain, etc.
2. Make it a capital crime to poach any endangered wildlife, poach in a wildlife preserve, or be convicted of poaching other wildlife three times. Endangered wildlife includes flora.
3. Require anyone wishing to have a baby to obtain a license which can only be issued for a spot left open by a death. Licensing requirements would include a written guarantee to support the child *sans* government assistance. Voluntary measures will not work. Those who would volunteer not to have babies are those most able to care for them. Those least able to care for children are too busy having babies and too poor to know what problems they are causing.
4. Prohibit the sale of any wildlife parts, particularly furs.
5. Stop all filling and draining of wetlands.
6. Abolish the Army Corps of Engineers and the work they do, and a half dozen similar government agencies.
7. Eliminate all inheritances.
8. Charge all farmers, ranchers and other land users an erosion fee based on the amount of erosion they cause. Stop allowing politicians to buy their votes with subsidies. Stop all crop subsidies, even on tobacco.
9. Allow tree harvesting only on second growth lands. No harvesting of original or old growth forests.
10. Require every Sunday to be auto free day.

When we accomplish these ten easy starters, we can move on to ten tough ones.

Coastal Waves

by Ron Guenther

Joe Kane's piece on the Earth First! movement is superb [in the January 87 *Esquire*]. And I'm glad he tells it the way it is with the Conservation Biggies. The Wilderness Society recently withdrew its co-sponsorship of the Citizens Forest Plan for the Mendocino National Forest because: 1) It called for Wilderness designation of the remaining roadless lands "released," through the political compromises of Senator Pete Wilson and Congressman Doug Bosco, to clearcut logging, more livestock grazing, off road vehicle events and other destruction. 2) It called for the immediate hiking of livestock grazing fees on the Mendocino to fair market value on an individual forest basis. 3) It called for the reintroduction of an extirpated species — the Grizzly Bear (extinct for decades in California) — to suitable habitat on the Mendocino.

Kane's criticism of the Sierra Club is also well taken. Some of us resisted the hiring of an admitted Reagan Republican to the executive director's slot; but we lost. We got a man admirably experienced in administration and bureaucratic management, but with only the vaguest notions of the importance of the grass roots organization that is the Club's enduring strength. He's gone now because he didn't understand this, and now that he *is* gone, we will renew the effort to get the organization back on track — as the no-compromise, grass roots, local chapter activist outfit that John Muir intended it to be when he founded it. I see the enormous and increasing growth of the Sierra Club bureaucracy as one of the biggest threats to the organization's continued, effective existence.

Earth First! had a lot to do with what went into the Citizens Forest Plan for the Mendocino. It's one of the most progressive, sensible forest plans in the US [the Citizens' not the Forest Service's]. I hope it becomes a model for the other forests, and as the US sets the worldwide example, for the vast reservoirs of life in the tropical rainforests.

Our thanks to Earth First! and to Friends of the Forest (North San Juan) for their help with this forest plan. The need for this kind of visionary National Forest planning is extremely urgent.

Ron Guenther wrote this article for the Anderson Valley Advertiser *(Boonville, CA) He is the former Chair of the Sierra Club's Redwood Chapter.*

Primal Peoples and Deep Ecology

by Bill Devall

Two articles in the Beltane 87 issue question the interest in primal peoples by supporters of deep ecology. George Wuerthner describes the plunder of wildlife and willingness to sell oil and mineral leases by Native Corporations in Alaska. The death of Alaskan wilderness may come by the actions of these corporations, Wuerthner concludes.

W.J. Lines asserts that "primitive peoples did not, through choice, live in harmony with nature. If they disturbed their environment little it was because of their small numbers and crude and limited technology."

Both these writers take the view that human nature is such that regardless of their culture or philosophy, humans will seek to exploit their environment for wealth and comfort to the limits that their technology allows them. Both writers seem to take a materialist approach to the ecology movement and both seem to have an underlying attitude of nihilism.

In this essay I will examine why contemporary ecophilosophers have shown great interest in the cultures of primal peoples and in their religious practices and philosophies.

I do not disagree with the opinion of Lines that primal peoples greatly modified their environments. Use of fire by natives of Australia and of North America, over the past tens of thousands of years, no doubt greatly modified many regions of these two continents. Tribal peoples in other areas of the world may have had similar widespread impacts on their environments.

There are many variations among primal peoples in their environmental practices and philosophies. Yet contemporary ecophilosophers have focused on the overriding characteristic of the primal mind which seems to contrast with the "modern" mind — the lack of alienation of the individual "self" from the larger Self, from community. And community, for primal peoples , includes not just humans but the land, plants and animals and "gods."

Anthropologist Stanley Diamond, searching for the meaning of the "primal mind," concludes that "primitive society may be regarded as a system in equilibrium, spinning kaleidoscopically on its axis but at a relatively fixed point. Civilization may be regarded as a system in internal disequilibrium; technology or ideology or social organization are always out of joint with each other — that is what propels the system along a given track. . . . The longing for a primitive mode of existence is no mere fantasy or sentimental whim; it is consonant with fundamental human needs, the fulfillment of which (although in different form) is a precondition for our survival." (*In Search of the Primitive*, p.207)

Diamond explains, "our illness springs from the very center of civilization, not from too much knowledge, but from too little wisdom. What primitive (primal) people possess — the immediate and ramifying sense of the person . . . we have largely lost." (p.173)

Jamake Highwater in his book, *The Primal Mind*, an exploration of vision and reality in Native American cultures, begins with the insight that both non-Indians and Indians are currently facing a failure and a crisis so vast that the very basis of thought, the operation of thinking, has come into question.

Place is the central concept which Highwater explores, for he says "our sense of place — of space — is largely determined by the manner in which we see ourselves in relation to nature." (119) Indeed, "the American Indian has an entirely different view of humanity and nature from that of the Greek heritage. For primal peoples, because the landscape itself is sacred, it therefore embodies a divinity that it shares with everything that is part of nature, including human beings, animals . . . everything." (124)

While the "Western" mind perceives space in linear terms, in the grid patterns so common in land use in America, "the primal mind knows space experientially. This affective relationship with space of the primal person, however, does not limit his experience to pragmatic spatial actions, for he sees space as THE SACRED THEATRE OF HIS LIFE and the ritual umbilical cord that forever connects him to his divine parent, the Earth." (132)

If spiritualism is the highest form of political consciousness, Highwater concludes, then the Altamira connection, the revival of that mind-body-spirit connection of Native Americans, is the key to the movement of people into a "future primitive" condition.

Summarizing what we can learn from traditional Native Americans, historian J. Donald Hughes emphasizes that Native Americans developed their deeper identification with nature through direct experience:

"Perhaps the most important insight which can be gained from the Indian heritage is reverence for the earth and life. Indians did not advance this as a philosophical concept, but developed it by living with nature, depending on its cycles and interacting with the other forms of life. Indian respect for animals was based on observation of their ways within unhindered ecosystems. It springs not from sentiment, but from ethnoscience. Indians had a sense of reciprocity with life . . . because the biosphere is truly alive and does interact with human beings in ways of its own. Viewed in this way, animals, plants, earth, air and water have value that is intrinsic . . . "

"The Indian heritage looks at the world as a whole, and sees human beings as part of nature. Sometimes one will hear it maintained as a point in argument that if mankind is part of nature, then everything that people do must be 'natural' by definition. But there are many things we do. We can create, preserve, or destroy. We must choose among courses of action. And we cannot avoid the responsibility which results from our power over the earth . . . We do not have to damage nature, and therefore ourselves, just because we are capable of doing so."

(Hughes, *Native American Ecology*, 140).

Frank Waters, who wrote perceptively of the place and the culture of southwestern North American primal peoples, contrasted our limited scientific definition of ecology and the mature psychical ecology of native Americans:

"Our present understanding of ecology rests solely on a physical or biological level. We haven't yet comprehended, as have the Indians, the psychical ecology underlying physical ecology. For all these living entities, like man, possess not only an outer physical form but an inner spiritual component. Indians must kill a deer or fell a pine in order to utilize its physical form for their material needs. But before doing so, they invoke its spiritual life as a source of psychic energy also. Such rituals were conducted throughout all America and ancient Mexico, and they are still observed today in the Southwest." (*Psychology Today*, May 1973)

Primal peoples express their place. Gary Snyder, writing on the wisdom of elder cultures, says "The many motifs of oral literature found world-wide, which at least prove that humanity enjoys the same themes over and over, are not heard as part of some comparative study demonstrating the brotherhood of man, but as out of the minds, hills, and rivers of the place — maybe through the mouth of a bear or salmon. A people and a place become one." (Gary Snyder, introduction to *Songs of Gods, Songs of Humans*, by Donald Philippi, 1981).

We can learn from extant primal (native) peoples. The spiritual awareness of some traditional native peoples inspires us and draws us into the future primal mind. This interest in primal peoples is neither nostalgic nor sentimental. It is based on ecological realism — a realistic awareness of our condition. Science provides us with interesting pictures of nature, but does not provide us with the basis for a community within which to engage our self in the Great Self.

One such extant primal tribe is the Koyukon of central Alaska. Richard Nelson in his book, *Make Prayers to the Raven: A Koyukon View of the Northern Forest*, presents a "native natural history" of the Koyukon. The Koyukon live in a world that watches. "The surroundings are aware, sensate, personified. They feel. They can be offended. And they must, at every moment, be treated with respect."

The central assumption of the Koyukon worldview is that the natural and supernatural are inseparable. Human and natural entities are in constant spiritual interchange.

Another example is found in Gary Nabhan's description of traditional Papago Indian agriculture, *The Desert Smells Like Rain*. Nabhan describes the Papago dwelling with the desert, farming when it rains, collecting wild plants, spinning myths of animals, and breeding a diversity of dry-climate plants that let them live more healthfully than many of their descendents today. To use an evocative phrase from a contemporary critic of American agriculture, the Papago were "meeting the expectations of the land."

Contemporary ecophilosophers recall statements by Native Americans as examples of deep relation with the biosphere or bioregion. Listen to this statement by Chief Standing Bear of the Oglala Sioux:

"Kinship with all creatures of the earth, sky and water was a real and active principle. For the animal and bird world there existed a brotherly feeling that kept the Lakota safe among them and so close did some of the Lakotas come to their feathered and furried friends that in true brotherhood they spoke a common language." (quoted in McLuhan, "Touch the Earth: A Self-Portrait of Indian Existence," 1971)

Hear a speech by Brave Buffalo:

"When I was ten years of age I looked at the land and the rivers, the sky above, and the animals around and could not fail to realize that they were made by some great power. I was so anxious to understand this power that I questioned the trees and the bushes. . . . I looked at the moss-covered stones, some of them seemed to have the features of a man, but they could not answer me. Then I had a dream, and in my dream one of these small round stones appeared to me and told me that the maker of all was Wakan Tanka, and that in order to honor him I must honor his works in nature. The stone said that by my search I had shown myself worthy of supernatural help. It said that if I were curing a sick person I might ask its assistance, and that all the forces of nature would help me work a cure." (quoted in Drengson, *Shifting Paradigms*, 108)

In his article, "Traditional American Indian and Western European Attitudes Toward Nature: An Overview," J. Baird Callicott concludes that ". . . American Indian cultures provided their members with an environmental ethical ideal, however much it may have been from time to time or from person to person avoided, ignored, violated, or, for that matter, grudgingly honored because of fear of punishment." (*Environmental Ethics*, winter 1982)

In political and economic battles, we can support traditional tribal people in conflicts with modernized and coopted tribal corporations. Peter Matthiessen in his books, *In the Spirit of Crazy Horse* and *Indian Country*, shows the sometimes desperate conflicts between traditionalists and modernists in many tribes in North America. Of course, whites should always step lightly in the midst of tribal conflicts; but, generally speaking, traditionalists want to protect "sacred lands," reject large-scale mineral leasing, and favor what whites call "environmental protection."

In an age of nihilism and cynicism we look to primal peoples not as "noble savages" but as resources for spiritual inspiration. Ecophilosophers reject the haughty materialism and nihilism which underlie W.J. Lines' essay. Contrary to Lines' criticism, deep ecology is not another attempt at systemizing humans' place in the cosmos. The deep, long-range movement is calling us to listen more carefully to the "sounds of silence." Humans may be, as Neil Evernden concludes, "natural aliens" on this earth. But aliens don't have to commit ecocide on the Earth. Nor do aliens have to live emotionally barren and spiritually sterile lives. We can live fully, simply, meaningfully on this Earth without destroying it.

Letters . . .

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people of the world.

Plato, who favored the Philosopher King, asked, "But who will choose and monitor the actions of the Philosopher King?" and the question remains. We know that, deluged with these problems of population and environment, even the thoughtful person may say, "The hell with it, let's eat, drink and be merry for tomorrow we die." I can subscribe to that. Sometimes. But never always. Our ideas must get into the air, and we must pollinate them, and we must act on them and force our government to do so as well.

—Elaine Stansfield, Los Angeles

Dear Friends,

I'm off the road after our recent Earth First! Road Show and I have some thoughts to share with the tribe. First, though, I'll give a new verse to the The Power Song which is not in The Little Green Songbook. I was pleased to hear how many of you have been singing this song. This verse was written in Oregon:

The Old Growth Forests are falling so fast,
Will their wisdom and glory be a thing of the past?
Will you stand by, while the old giants die?
Come on, raise your voice, give a cry!

It was a pleasure to see many of you again. I regret we couldn't have spent more time at each place we performed. The energy was good, but something really got to bother me. I don't know if I can put it into words, but I'll try.

Earth First! is not an exclusive club or organization. It's a state of mind, a feeling, a level of consciousness. You don't pay dues or fill out a form or pay a subscription to become an EF!er. You don't even blow up bulldozers to become an EF!er. Earth First! starts in your heart. It's not enough to know all the right slogans. It's not enough to call yourself radical. That's relative anyway. There are folks out there who have no roots, no sense for the Earth, but who sure are "radical" and call themselves EF!ers. I think they'd be connected with any movement that uses that word. To them, being a radical is more important than being real. Luckily in the case

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mentalists who regularly depend on the scientific establishment for advice and expert testimony. The strategy for saving the planet has come to depend largely on pollution controls which are designed to clean up or mitigate pollution while allowing the offending technology to continue or even expand its activities. Environmental lobbyists work for clean air and water legislation that favors the manufacturers of pollution control devices and land developers who look forward to the extension of government financed sewer lines into underdeveloped countryside. In this way pollution abatement which seeks to force the entropy genie back into the bottle is as futile as high tech pollution prevention which generates more pollution. In addition both approaches have what are regarded as favorable side effects in the form of burgeoning employment. Environmentalists often boast of the number and quality of the jobs created, while no consideration is given to the increment of pollution from the new industries, workers and affluent environmental bureaucrats that result form this secondary expansion.

From the standpoint of the biosphere, Manes is certainly right about the inappropriateness of "appropriate" technology. Even digging sticks in too many hands could devastate the planet. Yet Earth First!ers too are confronted with the challenge of coping humanely with an enormously bloated human population that will require technology of a simplified and yet sophisticated type to make the transition to greatly reduced numbers and nature-compatible life styles. In the end we can only agree with White that the activist-technology path can't solve our problems. But if *more* technology isn't the answer, is *less* likely to be? Not necessarily; the minimum technology required to support the existing human population may already exceed the sustainable assimilative capacity of the biosphere. Indeed accumulating evidence of the multiple and interrelated alterations in the physics, chemistry and biology of the environment favors this pessimistic conclusion.

Even if second law effects per se were absent there would still be adverse consequences of the cleanest and most innovative technologies, since they could then proliferate without bounds. As a result our most precious landscapes would soon be covered with solar panels, reflectors and windmills, a bizarre fulfillment of the admonition to be "fruitful and multiply." Another example was provided by Rifkin (*Environmental Action*, 16, 24, 1985) concerning the prohibitive demands for nutrients of genetically engineered crops. Such sobering glimpses of the technologic utopia should make us happy with the limits imposed on machines by thermodynamics.

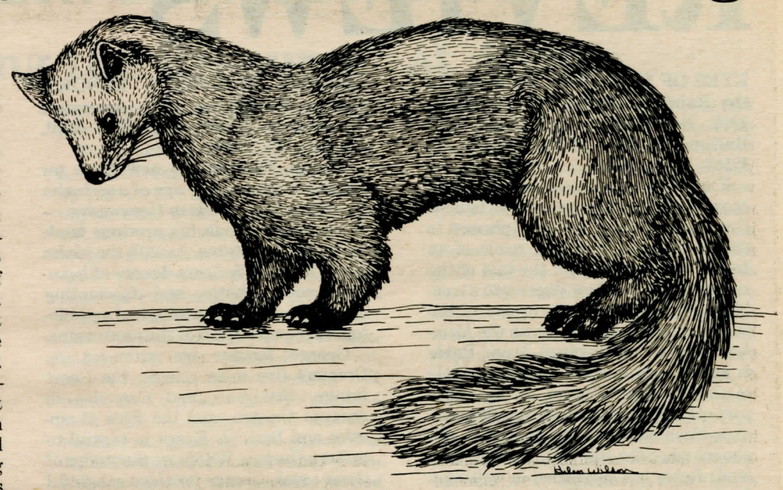
In the transition to a sustainable society, all luxury will have to be wrung out of technology and pollution control will have to give way to pollution avoidance. Shiny surfaces and humming machines will have to be reduced to a minimum and the guiding mode of science, the "research style," must be transformed from one of control-seeking to accommodation-seeking — in the words of Rifkin, "empathic knowledge." But this transition will be difficult not only because of material sacrifices required on the part of consumers, and the long-held myths grounded in religious doctrines, but also because even our guiding efforts themselves will be subject to second law constraints through the entropic nature of the information upon which they will depend. No matter what we do, it looks like evil days will fall on the "lords of creation."

White exposed the historical roots of our ecological crisis, showing how these lie in Western religious concepts of special power conferred by God upon our species. He went on to trace the effects, in the coercive nature of our sciences with their ceaseless drive for control over nature. I have tried to show that this drive for control is not only counterproductive, as recognized by White, but is actually in contradiction to the most fundamental principles of the sciences themselves.

R.F. Mueller is a former NASA scientist who frequently writes for EF!

Species and the Status of Standing

by R. Wills Flowers



The review of Christopher Stone's essay "Should Trees Have Standing?" in Brigid 1987 should rekindle interest in Stone's innovative ideas. As Ms. Fonseca explained in her review, that essay almost gained real protection for the non-human world. I do not deny that the "paradigm shift," "social transformation," "sea-change," etc. that deep ecologists (as well as progressives of almost every stripe) seek are necessary. However, the real question is what sort of world will be left by the time the Grand Transformation is accomplished. Stone's idea presents an outstanding opportunity for immediate action to avert ecological degradation and perhaps even to lay foundation-work for that "social transformation." Stone builds on existing ethical and legal structures; thus he does not require unrealistic preconditions for success of his proposals.

In recent years Stone's essay has come upon hard times. When mentioned at all it is usually misrepresented and used as a rhetorical tackling dummy by apologists for ecological devastation. A good example of such distortion is found in John Tierney's ruminations on the value of endangered species in *Science 85*, 57, 1985. Richard Watson, however, *has* raised a substantive criticism of Stone's legal argument (*Whole Earth Review*, March, 1985, 5-13). Stone argues for rights for "natural objects" — a category which could become extremely broad, maybe too broad. Our legal system is based on individual rights: rights are given to individuals or to groups of individuals with readily identifiable characteristics (women, children, races, students). Even corporations have rights through the pretense that they are individuals. In this context, we should not be surprised if lawyers and judges, all obsessed with legal precedent anyway, find that "natural objects" is a term that is "unconstitutionally vague." Watson argues that Stone performed an *ad hoc* stretching operation, trying to enlarge the definition of individual to cover endangered species, old growth, scenery, or rocks, as the situation requires.

If Stone's use of the category of "natural objects" is a problem, the answer is to replace it with a category that will accomplish the same thing. I claim that it is the *species* which should be accorded legal rights. This means that we have to think of species as individuals. Fortunately, this concept is already firmly based.

Twenty years ago, Dr. Michael Ghiselin, an evolutionary biologist, claimed that biological species are individuals in the logical and philosophical senses. This position has gathered widespread support from evolutionary theorists. In a legal system of rights for individuals, species can now qualify for rights (Flowers, *Environmental Ethics* 8: 185, 1986). A fortunate aspect of the species-as-individuals concept is that it developed and gained credibility independently of the environmental movement. Its champions have been philosophers of science, like David Hull, and systematic biologists, like Ghiselin and Niles Eldridge, who became involved because of their concern over aspects of evolutionary theory. No one can claim that species-as-individuals is an *ad hoc* device developed by eco-nuts trying to advance their own agenda. Some philosophers (e.g. Tom Regan) have balked at the idea that species have rights (see Sessions, *Deep Ecology*, Appendix H) but in one area, at least, our legal system already recognizes the concept — in the international laws and treaties against genocide. One might argue (in the vein of Regan) that such treaties are unnecessary, since all societies condemn murder. Yet, events in Europe in the '30s and '40s demonstrated the inadequacy of the "single individual" approach to controlling murder. Interestingly, I have never heard of Regan's "individual animal rights" style of argumentation raised by anyone against the Genocide Treaty. The rights of species offer an ideal opening to begin a legal push for bio-egalitarianism. The appropriate — and obvious — starting point is with the "rights-to-life" of Endangered Species.

[Author's note: Regan opposes species rights on the grounds that they are form of "ecofascism." He is for rights of individual animals, but in reality he largely ignores all animals except mammals. In a review of Regan's book, J. Baird Callicott effectively criticizes Regan's myopic moral perspective. An "animal rights" analysis that is much more comprehensive than Regan's and would be much more acceptable from a deep ecology perspective has recently been published. It is "The moral standing of insects and the ethics of extinction" by J.A. Lockwood (*Florida Entomologist* 70:70-89). His coverage of rights of species is brief — he cites Regan's and Singer's view that species have no more rights than the composite rights of their individuals, and my opposing view. He doesn't endorse either side, but he shows why the Regan-Singer rights arguments should extend (at least) to insects.]

But doesn't the Endangered Species Act (ESA) protect a species' "right-to-life"? Not really. Under ESA, a species' right to life is hostage to the whims of bureaucrats and politicians. If an Endangered Species is inconvenient to enough powerful people, it can be "delisted," a process which often involves sordid data manipulation to give the appearance that the intended victim is no longer endangered. If a species is so reduced that no amount of data massaging can make it look secure, there is still the "God Committee" which has the power to sanction the elimination of any species if someone can produce "compelling" anthropocentric excuses. (A more appropriate nickname of the God Committee might be "Night and Fog Committee," after the Third Reich decree which "legalized" mass killing. True, the intended victims in the two cases are different — the God Committee exists to terminate non-human species, while Hitler's *Nacht und Nebel* decree targeted "inconvenient" races and classes of *Homo sapiens*. Still, there is a symmetry of intent behind these legal monstrosities.)

While the very existence of the Endangered Species Act does imply that species have rights to life, the legal process gives little room for anything but the same old anthropocentric utilitarian values. One case that could have set a precedent arose over the Hawaiian Palila. The state of Hawaii challenged the right of the federal government to enforce the ESA. Although the case is called "Palila vs Hawaii Department of Land and Natural Resources," the standing of the bird was not challenged and so there is still no legal ruling on whether an Endangered Species has standing (*Audubon* 86: 62-85, 1984).

A major loophole in ESA (even more so in CITES — an international convention on endangered species) is that while direct killing is forbidden, killing through habitat destruction can be legal. Stone's idea of giving rights to natural objects would, in theory, help close that loophole. Yet, hanging a case on "natural objects" (i.e. giving rights to an ecosystem) might be much more difficult than Stone imagined. Among theoretical ecologists there are sharp differences over the reality of ecological communities: are they real entities or do they merely represent random groupings of organisms? Both points of view are well represented in recent ecological literature. (See the recent debates between Jared Diamond and Daniel Simberloff.) These disputes are infusing a healthy vigor into ecological science, but were they to spill over into a legal battle they could easily be used as a smoke screen by the opposition. Let's say Earth First! went to court seeking rights for the Greater Yellowstone Ecosystem (GYE). The usual crowd of politicians, Freddies, developers, and ranchers could produce "expert testimony" that there is no such thing as a GYE, except in the minds of "eco-nuts." EF! could easily gather other experts to testify to the reality of the GYE, but a typical judge would give up in disgust and throw the case out of court. Lawyers and judges hate dealing with anything that can't be decided by simple choices. They have trouble even with environmental cases involving statistical uncertainty in scientific data. A case involving uncertainty over basic definitions would certainly hit the legal "Tilt" switch.

Of course, we will not progress far if we must file separate lawsuits species by species when we want to protect an ecosystem. However, species rights could protect an ecosystem via class action suits. A unique or endangered ecosystem almost by definition contains rare or endemic species whose rights to life would be violated if the ecosystem on which they depend were destroyed. If I've interpreted recent class action decisions correctly, as long as some of the constituent species were identified, a suit could be filed on behalf of all, including those yet undiscovered. Class action suits would work especially well for rainforests where almost every tract has its endemics. A related legal possibility, suggested by J. Baird Callicott (*Environmental Ethics* 7:365-72, 1985), is to consider Threatened and Endangered Species as oppressed minorities and institute (or demand) "affirmative action" on their behalf.

As Paul Ehrlich points out, extinction of local populations is as serious a matter as outright species extinction. Population destruction is creating the endangered species of the future as well as eliminating many species as functioning parts of their ecosystems. The concept of species-as-individuals applies also to populations within a species. There's no legal or philosophical reason why we couldn't take legal action to protect the right to life of a population as well as an entire species. As a matter of practicality, it might be smart to establish legal standing for entire species first. The general public already grasps the concept of species extinction fairly well, since it is the more blatant type of biological destruction. As an analogy, civil rights activists started by attacking the obvious outrages — segregated schools and public rest rooms, denial of voting rights — and then went after more subtle problems like job promotions and red-lining.

In sum, I believe Stone's effort to extend rights to non-human life, coupled with modern concepts of the nature of species, can be made into a practical legal weapon for defense of the biosphere. Christoph Manes' article on environmental law (Beltane 1985) suggests one obstacle I have not yet discussed — timidity among environmental lawyers. I recall the public moaning by some environmentalists, during the Tellico Dam controversy, that the Snail Darter might jeopardize the En-

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REVIEWS

EYES OF FIRE: The Last Voyage of the Rainbow Warrior; David Robie; 1986; New Society Publishers, 4722 Baltimore Ave, Philadelphia, PA 19143; $9.95; 168pp.

Expecting an excessively detailed account of the final days of this famous Greenpeace vessel, we were pleased to find in *Eyes of Fire* (the name of an Indian woman who told the tale of the return of the Rainbow Warrior to a troubled Earth) a broad discussion of the issues and actions with which the *Rainbow Warrior* was involved. David Robie is particularly qualified to tell the tale of the Rainbow Warrior, as he was a part of the Warrior's South Pacific peace expedition and the only journalist still aboard when the ship sailed to New Zealand. Robie has succeeded in writing a fascinating, informative, and concise history of the Rainbow Warrior.

Robie begins by briefly describing the early expeditions of the Rainbow Warrior and other Greenpeace boats: Newfoundland, 1975-85, baby seals; Japan, 1979-81, dolphins; Iceland, 1978-9, whales; Bay of Biscay, 1979-83, nuclear waste; Spain, 1978-80, whales; Siberia, 1983, whales; and South Pacific, 1985, nuclear bomb testing victims. The latter campaign is described in detail, such that the reader learns of the poisoning over the past few decades of the Rongelap Atoll and its peoples by US nuclear testing, and French Polynesia and its people by French nuclear testing. During this South Pacific trip, Greenpeace evacuated Rongelap islanders from their irradiated islands to an unpoisoned island. Greenpeace would have confronted the French at Moruroa Atoll . . . but the French detonated their boat. Robie's account of the French plot is probing and at times humorous:

In another report [from the French media], Le Matin *blamed the bombing on DONS, the South African secret service, with possible M16 [British secret service] or CIA help.*

One of the worst inventions was a six-page story carried by Paris-Match *claiming to prove Greenpeace was planning an "invasion" of Moruroa Atoll and therefore France was justified in defending itself against the* Rainbow Warrior. . . .

Robie also describes (perhaps in too much detail) how the Warrior was renovated and rigged with sails to save immense amounts of fuel. This makes one wonder whether more of the ecology boats sailing the world's seas could be partially converted to sailing vessels.

Robie's discussion of the Rainbow Warrior crews and of the Greenpeace bureaucracy seems surprisingly fair. While he oft portrays Greenpeace activists as heroes, he makes it clear that they are ordinary humans; and that, while it has done fine work, Greenpeace has developed a sluggish bureaucracy.

In sum, we recommend *Eyes of Fire* for readers seeking a light chronicle of Greenpeace adventures. We also recommend it to readers interested in the colonization and nuclearization of the South Pacific, and the related bombing by the French Secret Service (DGSE) of the Rainbow Warrior.

Reviewed by Australopithecus

EARTH DREAMS, by Caryn Miles.

"*Earth Dreams* is a tale about love of the Earth. Guided by a Navajo Medicine Woman, the author seeks a vision of harmony. Upon this path Earth is a major character; a living, spirited being revealing secrets and power. . . . The author learns the way of Coyote Teaching (lessons from the land) and a mighty passion for Earth emerges. *Earth Dreams* is a book that reminds us to cherish our planet and to find our own place in her ultimate harmony."

The author is in search of a publisher. Interested readers can write: C. Miles, c/o Lise Strom, 718 Echo Lane, Glenview, IL 60025.

OREGON MOUNTAIN RANGES; George Wuerthner; 1987; American Geographic Publishing, Box 5630, Helena, MT 59604; 103pp.

George Wuerthner's new book on Oregon mountains — one of a series he is writing for American Geographic — is even better than his previous book on Idaho mountains. As with the Idaho book, this one features dozens of beautiful color photos and fascinating descriptions of the geological and biological composition of the mountains.

George focuses his attention on Oregon's five main ranges: the Coast Range, Siskiyous, and Cascades in western Oregon, and the Blue Mountains and Basin & Range in central to eastern Oregon. Within his discussion of these areas, George provides insightful ecological perspectives on fires, old growth, and destruction from logging and livestock grazing. George also discusses many of the inhabitants of Oregon's mountains, including the Mountain Beaver, Brush Rabbit, Shrew-Mole, Dusky Footed Wood Rat, and Townsend's Vole (mammals west of Cascades); Ord's Kangaroo Rat, Badger, Sagebrush Vole, White-tailed Jackrabbit, Yellow-bellied Marmot, Nuttall's Cottontail, Pronghorn Antelope, and Desert Wood Rat (mammals east of Cascades); and Bobcat, Coyote, Porcupine, Mountain Lion, Beaver, Mink, and River Otter (mammals throughout the state).

In short, *Oregon Mountain Ranges* is another excellent work by one of the West's finest environmental writers. We recommend it to all who love the mountains of the West.

Reviewed by Australopithecus

Deep Ecology and D.H. Lawrence

by Dolores LaChapelle

Concerning the essay, "D.H. Lawrence and Deep Ecology," by Dolores LaChapelle. For a copy of the essay send $2 to Way of the Mountain Center, Box 542, Silverton, CO 81433.

It was good to see the article "On Deep Ecology and the Plumed Serpent" by Millipede in the Eostar edition. Finally, the connection between Lawrence and deep ecology is beginning to be recognized. While this article only dealt with one of Lawrence's books, much of his work concerned deep ecology. Indeed, from the beginning of the publishing history of deep ecology, Lawrence's work has been involved.

When Bill Devall and George Sessions were compiling their original book on deep ecology, Bill sent me the essays they planned to use, for my comments. One was Lawrence's essay on the great Ponderosa Pine which grew in front of his house on Lobo Mountain above Taos, New Mexico. I wrote back that this needed an introduction to show how much of Lawrence's life was connected to what only recently we have begun calling "deep ecology." Bill asked me to write it. Meanwhile, the publisher which Bill finally found for the book demanded that they turn it into an original manuscript, though they had planned it as an anthology. So Lawrence was dropped from what became *Deep Ecology.*

Meanwhile, my essay "Sacred Land, Sacred Sex" was published in Michael Tobias' book, also titled *Deep Ecology.* My main source for this essay was Lawrence's work. Indeed, one of the most succinct statements of deep ecology that I've seen is by Lawrence:

The last 3000 years of mankind have been an excursion into ideals, bodilessness, and tragedy and now the excursion is over . . . it is a question, practically, of relationship. We must get back into relation, vivid and nourishing relation to the cosmos. . . . The way is through daily ritual, and the reawakening. We must once more practice the ritual of dawn and noon and sunset, the ritual of kindling fire and pouring water, the ritual of the first breath, and the last

. . . We must return to the way of "knowing in terms of togetherness" . . . the togetherness of the body, the sex, the emotions, the passions, with the earth and sun and stars.

In all his writing throughout his life, Lawrence searched for a way of life which would allow all beings to "move toward a blossoming." In 1925 he wrote, "Blossoming means the establishing of a pure, *new* relationship with all the cosmos . . . it is the state of a flower, a cobra, a jenny-wren in spring, a man when he knows himself royal and crowned with the sun, with his feet gripping the core of the earth." Fifty years later, Arne Naess, in defining his "deep ecology" explained that some of the more important objectives of deep ecology are: "Every form of life has the equal right to live and blossom; diversity and symbiosis; and local autonomy and decentralization."

The *Plumed Serpent,* about which Millipede wrote, almost cost Lawrence his life. He had discovered what he tried to convey in the book while living in Taos. Mabel Luhan, who had given the little ranch to Lawrence and his wife, was married to Tony Luhan, a Taos Indian. Lawrence worked with Tony and his friends repairing the house and afterwards sat with them as they played the big drum and chanted, with Venus glistening above. He went to the dances and wrote some of the best pieces ever written on their rituals. But Lawrence could not write his book in Mabel's country, as this willful woman wanted to control what he wrote. Thus, he began writing it while living along Lake Chapala in Mexico. What he was trying to do — so long ago, when almost no white person admitted any 'other race knew anything — was very difficult. He came down with tuberculosis and returned to England to die.

Knowing he had little time left, he wrote *Lady Chatterly's Lover,* thinking that if he put his ideas into a sexual novel, people might understand. But he couldn't even get it published. Then he wrote an essay "Apropos of Lady Chatterly's Lover," to explain his aims, because people wondered why a dying man bothered to write what they called a "pornographic" novel. In this essay he wrote:

Oh, what a catastrophe, what a maiming of love when it was made a personal, merely personal feeling, taken away from the rising and the setting of the sun, and cut off from the magic connection of the solstice and equinox! This is what is the matter with us, we are bleeding at the roots, because we are cut off from the earth and sun and stars, and love is grinning mockery, because, poor blossom, we plucked it from its stem on the tree of Life, and expected it to keep on blooming in our civilized vase on the table.

This essay was not published until after his death. Meanwhile, he wrote an essay about what he learned in Taos from the Indians: "For the whole life-effort of man is to get his life into direct contact with the elemental life of the cosmos, mountain-life, cloud-life, thunder-life, air-life, earth-life, sun-life. To come into immediate felt-contact, and so derive energy, power, and a dark sort of joy." These ideas were not acceptable in the 1920s.

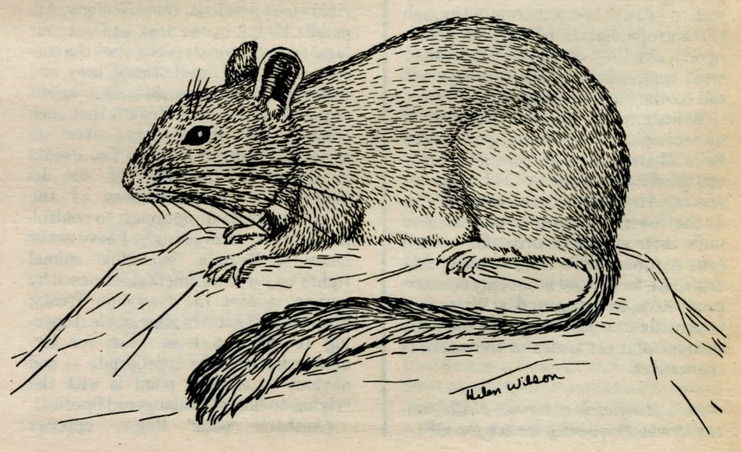
For his health, he and Frieda, his wife, moved to France to escape the dampness of England; but he never recovered. In the urgent clarity of dying he saw through the language of the Biblical "Apocalypse," language which had been in his mind since his early days in "chapel" in the mining town of Eastwood in England. He could see the old cosmic unity of paganism hidden beneath the "ideals" of organized religion and he wrote of this erratically but eloquently in his last book, *Apocalypse.* Propped up in bed, he finished the conclusion in January, 1930. He died on March 2. This conclusion is Lawrence's final statement of deep ecology:

What man most passionately wants is his living wholeness . . and his living unison . . . . We ought to dance with rapture that we should be alive and in the flesh, and part of the living, incarnate cosmos . . . My individualism is really an illusion. I am a part of the great whole, and I can never escape. But I can deny my connections, break them, and become a fragment. Then I am wretched.

What we want is to destroy our false inorganic connections, especially those related to money, and re-establish the living organic connections with the cosmos, the sun and earth, with mankind and nation and family. Start with the sun, and the rest will slowly, slowly happen.

These few excerpts give you some idea of the depth of Lawrence's commitment to Earth. You won't hear much about this aspect of his work in college English departments where Lawrence is "owned" property. For information about his "real work" send for the entire essay, complete with notes and references.

Dolores has completed the text of her next book, Sacred Land, Sacred Sex: The Rapture of the Deep. *If this book is as informative as as her previous two books and her essay on Lawrence, it will be essential reading for deep ecologists.*



The Bearshit on the Trail School of Poetry

by Fraser Lang

At a poetry reading in San Francisco in the 1950s, Kenneth Rexroth introduced Gary Snyder as a young writer starting a bearshit on the trail school of poetry. Snyder, he said, had the loosest bowels of any poet he knew — a backwoods compliment you might say.

Snyder has left 13 books of this rich stuff on the trail since then. His unique perspective has gained him worldwide recognition, and inspired a generation of West Coast poets. The radical difference in Snyder's writing from that of the other Beat poets, and the mainstream literary tradition, was a shift in subject matter — from the time-honored realms of human love, passion, struggle and redemption — to nature. This tendency has grown since then and is one of the most vital on the literary scene today. But it hasn't yet been identified as a school. Let us then adopt Rexroth's farsighted suggestion and gather this tendency, these scattered voices of wilderness poetry, around that magical, lucky, and powerful sign: Bearshit on the Trail.

Bearshit on the trail is an auspicious sign. First, it means that bears are around, and that is good considering the rate at which we are losing large wild animals. Second, bearshit on the trail means that it is not beside a highway or street, but on a trail, probably in the woods; and woods are also increasingly rare. Third, it means that the bears are eating well, and thus that they are likely to have many cubs and multiply. The world needs more bears. Bearshit often spreads berry seeds, which is important work; the world needs more berries too. Also, look closely at bearshit and you can get a pretty good idea of what is available locally in the way of omnivorous type food. Very useful and informative that bearshit. But there's more to it than that; bearshit is a powerful sign too.

When Rexroth mentioned bear shit on the trail, he was likely referring to poem number 6 from the "Hunting" section of Snyder's *Myths and Texts*. The poem is dedicated to bear and begins:

"As for me I am a child of the god of the mountains."
A bear down under the cliff.
She is eating huckleberries.
They are ripe now
Soon it will snow, and she
Or maybe he, will crawl into a hole
And sleep. You can see
Huckleberries in bearshit if you
Look, this time of year
If I sneak up on the bear
It will grunt and run.
The others had all gone down
From the blackberry brambles,
but one girl
Spilled her basket, and was
picking up her
Berries in the dark.
A tall man stood in the shadow,
took her arm,
Led her to his home. He was a bear.
In a house under the mountain
She gave birth to slick dark children
With sharp teeth, and lived in the hollow
Mountain many years....

The origin of this story is the circumpolar myth of "The Woman Who Married a Bear." The version that Snyder was drawing on is from the Bella Coola Indians in British Columbia, collected by Marius Barbeau. Because of her people's transgressions against bears and nature, and because of her own haughtiness, the woman is selected to convey (bear) a message from the bear-spirit-realm to the humans. The message is one of peace and unification. The marriage of the woman and the bear establishes a kinship bond between their species, and between the humans and nature generally, which is the basis for that peace. The woman initially insults the bears when she steps on bearshit while picking berries and says, "Oh, dirty bears! Why do they poo right where we step!? Dirty bearshit!" The bears, also picking berries, overhear. They are insulted, but also amused and intrigued. They see in this woman great potential. Yes, she is the one, the bear decides; and he leads her back into the mountains to be his wife.

In mythology, the bear represents Earth powers in their boldest and most awesome form. On one hand, it is the most human like of any temperate zone animal; on the other, it is partially subterranean, hibernating in caves during winter. It is "a child of the god of the mountain." Thus the bear is the intermediary and the special link between the Earth and the human. We could extend the myth further and say that to insult the bear is to insult the Earth goddess herself, Gaia. And so the young woman got herself in trouble. The moral of the story is clear: don't insult bearshit, respect bears, respect Earth. The humble bearshit on the trail takes on new significance, and commands a deep respect.

The historical roots of the Bearshit on the Trail school of poetry go back from Snyder to Rexroth himself, and to Robinson Jeffers, the recluse of Big Sur. Rexroth and Jeffers took the initial step of turning away from the all absorbing human drama to focus on nature. Nature writing has a bias against it comparable to the bias against women; it is regarded as less than serious. Categories of seriousness have dealt with either the redemption of the human, politics and the quest for power, or scholarship. But Jeffers saw that "man, you might say, is nature dreaming," and nature is the "constant":

To feel and speak the astonishing beauty
of things —
earth, stone and water,
Beast, man and woman, sun, moon,
and stars —
The blood-shot beauty of human
nature, its thoughts,
frenzies and passions,
And unhuman nature its towering
reality —
For man's half dream; man, you might
say, is nature
dreaming, but rock
And water and sky are constant —
to feel
Greatly, and understand greatly, and
express greatly, the
natural
Beauty, is the sole business of poetry.
The rest's diversion: those holy of noble
sentiments, the
intricate ideas,
The love, lust, longing: reasons, but
not the reason.

(Jeffers — "The Beauty of Things")

Here is Rexroth at his camp in the Sierra Nevada, where the human is still very small:

The seasons revolve and the years
change
With no assistance or supervision.
The moon, without taking thought,
Moves in its cycle, full, crescent,
and full.
The white moon enters the heart of
the river;
The air is drugged with azalea
blossoms;
Deep in the night a pine cone falls;
Our campfire dies out in the empty
mountains....

(Rexroth — from "Another Spring")

But it was the legendary Jaime De Angulo who was the original source and inspiration for Jeffers, Rexroth, Snyder, and the Bearshit on the Trail school of poetry. Jaime was an anthropologist, linguist, storyteller, and author of the wonderful *Indian Tales*. He lived with the Pitt River Indians of California and absorbed their native life and mythology. Of the poets, it was De Angulo who first actually lived the native way, and then passed it on to a postwar literary generation eagerly looking to the Far East and to native American sources for inspiration. He was a friend of both Jeffers and Rexroth, and greatly influenced them. In his stories the distinctions between the plant, animal, and human realms dissolved as they melded into a single community of beings. Here is bear's goodnight prayer at their new camp:

"Good night, Mountains, you must protect us tonight. We are strangers but we are good people. We don't mean to harm anybody. Good night, Mister Pine Tree. We are camping under you. You must protect us tonight. Good night, Mister Owl. I guess this is your home where we are camped. We are good people, we are not looking for trouble, we are just travelling. Good night, Chief Rattlesnake. Good night, everyone. Good night, Grass people, we have spread our bed right on top of you. Good night, Ground, we are lying right on your face. You take care of us, we want to live a long time."

(De Angulo — *Indian Tales*)

De Angulo was the bridge between the native American cultures and the new nature poets of the West Coast. Bearshit on the Trail poetry is an appreciation and, to a degree, a continuation of these indigenous peoples and their poetics. This theme is evoked by the term "the old ways," coined by Gary Snyder and defined by him as "the wisdom and skill of those who studied the universe first hand, by direct knowledge and experience, for millennia." It implies a deep respect for the sustainable and ecological ways of these peoples. It refers to economies and technologies, and to mind states and belief systems. It is a sense of the preciousness of cultures that may have been around for 10,000 years or more; and we can envy that kind of stability.

Old David once told me
"Do not forget the old ways."
"And what if I never knew them?"
A shine in his eyes that sees me only
as a shadow.
"Just wanting to learn them is almost
enough."
Black Mesa the drought Indo-China
All because we've forgotten the old ways.

(Steve Sanfield — from "Master of the Wilds")

And a modern native American poet and his connection to the old ways:

by starlight hush of wind the owl's
shadow voice,
the campfire embers' glowing inner
universe,
by firelight smoke curls weaving faint
the voices,
coyote voices faint the pain and smell
of pitch,
fire, I sing you stars,
fire, I breath obsidian
& again the owl's shadow voice leans
back
into times past
singing first fire,
brittle spine bent bowed toward the fire,
voices low to murmur a child whimper,
deer fat sucked upon to gentle dreaming
the mother her song the night cradles,
child, the owl, too, has young,
tiny hearts and warmth of down,
& old man coughing guttural spit
to fire,
young people giggle beneath hide
fondlings
soon to sleep,
again coyote voices drown the mind in
a loneliness
of deep respect in love of those who camp
just up the hill,
& tiny crystals of tears spatter the dust,
my people,
legs that cannot ever carry me back
to you,
soul that holds you
forever.

(Peter Blue Cloud — "Camp")

Bearshit is a symbol for the organic and the wild; for power. The Trail is the "Way," in the Taoist meaning of the word; the way for us to embrace our true nature, to regain our lost harmony. "Entering such paths, we begin to learn a little of the Old Ways, which are outside of history, and forever new." (Snyder) Thus Bearshit on the Trail poetry is more than another literary invention; it is a path of personal and social transformation, and is a potent symbol for the human's reintegration into the natural world: This poetry sings of the power, beauty, and uncertainty in nature; not romanticised, but just like it is; bearshit, coonshit:

To get to the shack I found, you have to
cross a rickety bridge of splintered
boards, of
cables, rusty, small, not really
tied anymore to Alder trees.
And a Raccoon takes a shit on it,
almost every day, right where I have to
step to get across.
And should I wonder if it's
fear, malevolence, or chance that
makes him do this thing to me,
when nothing's really stained by it,
and yesterday a Butterfly sat down on it
Butterfly on a Coon Turd
A wet, blue, Jay . . .

(Lew Welch — from "He Prepares to Take Leave of His Hut.")

These are not the observations of an English country poet out on a picnic. The idea is not odes to the Earth, but songs *of* the Earth. Lew Welch's poem grows out of his actual engagement with nature, face to face, becoming the thing itself. He is the "wet, blue, Jay," smelling the wind, listening, and stooping to the still warm pile to see what the old fellow ate today. From this kind of long and intimate familiarity with a small part of the planet, if one looks and listens closely and stays humble in the face of it all, one can begin to catch the special songs of that place:

...We are a people of place, situated
and particular.
Our veins are rivers and our backbones
ridges.
We are of root and rock and soil, of the
mountains,
we are rugged and steep.
The smell of juniper and pine exude
from us
for we have absorbed them, and their
significance.
We see with the eye of coyote, bear,
raven,
salmon, eagle, and the others, and
have absorbed them
and their significance.
The young are born and the old die,
the same for all,
and we have absorbed them, and we
respect all.
We rock on the rise and fall of the seasons
and lives pass like the grasses
in the field;
but the people continue, we sustain,
we adapt,
we stay together.
We absorb all and in our turn
are absorbed,
We are in balance,
We are native.

(Fraser Lang — from "Song of Ourself")

And the water songs of an ocean ecosystem:

continued on page 30

The Deep Ecology Soundtrack: Part IX — Orca Song & Canyon Silence

by Lone Wolf Circles

CANYON; Paul Winter; Living Music Records, 65 G Gate 5 Rd, Sausilito, CA 94965.
ORCA GREATEST HITS; $11 ppd from Interspecies Communication, 273 Hidden Meadow Lane, Friday Harbor, WA 98250.

"If you talk to the animals, they will talk with you, and you will know each other. If you do not talk to them you will not know them, and what you do not know you will fear. What one fears one destroys." (Chief Dan George)

From the all-too-common tourist lookouts, the Grand Canyon appears distant and untouchable, a postcard panorama framed at the bottom of our sight with fencing designed to dampen our curiosity to see the bottom . . . or to fly. Each step down cuts not only through rock but through time itself, vermilion and crimson mirrors polished by the winds of change, reflecting ages long past. Across the giant canyon, barely out of sight, dust rises from the many uranium mines licensed to plunder and pollute just outside park boundaries, while somewhere far below the Rio Colorado patiently continues sculpting this wonder of the world.

Each layer deeper — strata under compounding pressure — rocks seem to hum "tighter," vibrate faster. At the bottom the tension is ripe for resonance and like the desert drum's taut head, waits to bounce sound high into the air. The countless colors are like individual notes, each hue a musical nuance, intertwining into a harmonic fabric that is at once both still and moving, alive! The canyon vibrates with a chromatic verve from out of the past, and into an uncertain future.

Paul Winter is a pioneer in "Earth Music," fusing tribal sounds and instruments from around the world with his soulful saxophone riffs. In the August 1983 Journal we reviewed the New Age paean *Icarus*, the symphonic *Missa Gaia*, and the innovative *Common Ground*." Each release seemed to be struggling to get closer to the sources of inspiration; from a process of "reaction" to one of "interaction" with those environments that gave birth to Winter's holistic visions. Floating recording sessions down the length of the Canyon over a period of five years resulted in the new release, *Canyon*, their finest attempt to date; closer still to a personal intermingling in the flowing matrix, the delineations of nature's spirit and rhythms. More than ever before, Winter seems to be truly in touch with his muse, Mother Earth. And from down here, deep in her womb, a melody rises in her honor. For the rain-giver and Kokopelli. For Unkar Rapid and Glen Canyon . . .

As if in response to our only earlier criticism, Paul writes, "This is not simply music inspired by the canyon, but music *of* the canyon. We tried as much as possible to let the echoes, waterfalls, bird calls and other natural sounds guide us."

Canyon starts us at first sunrise, takes us on the bubbling sounds of the river, on the "whoosh, whoosh!" sounds of the raven's wings, across heart-stopping chasms, to the edge of impending rapids and the quiet purple melodies of sunset. Kudos to these Consort musicians — including Paul McCandless, John Clark and Oscar Castro-Nevas — who so well "played" the space and silence *between* phrases.

True interaction is no longer just a matter of reacting to the rest of creation, but of creation reacting in turn to us. Our ancestral mimicry put us in touch with the prey we survived on and the power animals we learned from. Certainly music and dance, and probably language as well, developed from our interspecies communication, and with it our integration into the harmonic totality. It's humanity's extirpation from the rest of the living world that results directly in dogmatic political systems and religions crushing biodiversity, usurping our freedom, and precipitating our extinction.

My friend Jim Nollman and all the volunteers of the nonprofit organization, Interspecies Communication, represent the extreme forefront of experiments to communicate with other life forms through music. Their goals are to expand conscious interaction with different species in order to raise awareness of their intelligence and sensitivity with the public that must act to save them. Ultimately their efforts and recordings contribute to the reintegration we humans must undergo to evolve and survive.

I'm sure Jim senses all this through the very pores of his skin, floating in the middle of a black bay in the middle of the night, legs dangling vulnerably below the waterphone that he plays (as it holds him up), all the while being literally *instructed* during a musical interchange with a pod of gigantic "killer whales."

On *Orca's Greatest Hits* we hear the latest Orca/human interactions, using guitar, percussion, and vocals played through underwater speakers. The Orcas' parts are recorded through hydrophones, drawing from their incredible range of sounds and arrangements. The multi-ton songsters patiently repeat parts of the song until the human "students" get it right, before going on to the next. It's a joy to hear their excited sounds in an obvious musical dialogue.

Hopefully, those of us who attended this year's Round River Rendezvous at the North Rim experienced not just the Canyon's multitude of color, heard not only its many melodious sounds. . . .

We should have also absorbed the great, respectful silences between each note, thereby being worthy of defending it.

Standing . . .

Continued from page 27

dangered Species Act because the fish wasn't cute and fuzzy. Today's environmental lawyers are competent professionals and we need all of them. But we also need Clarence Darrows and William Kunstlers. Avoiding litigation and taking only "strong" cases may be appropriate tactics in specific situations, but as grand strategy for environmental protection, this will accomplish little. Yes, the political and legal situation is less favorable now than in 1972, but that should not discourage efforts to obtain rights for Endangered Species. The abolition of slavery failed in court on its first pass through the legal system and required repeated challenges; abolition of biocide is worth at least the same effort.

[Epilogue: For practical use of the idea of species' rights, it's important to pick the right legal fight: perhaps a case like the Snail Darter or the Concho Water Snake, where a species is threatened with extinction in the name of "progress" and all legal mechanisms of the Endangered Species Act are exhausted. Then one might take direct action and when caught use the "necessity defense" (as Abbie and Amy recently did) along with claiming rights-to-life for species. Another way to claim species rights would be to sue on behalf of a species, as was done in Hawaii. If this were done often enough, eventually some court would rule on a species' standing. Once a legal precedent for standing had been established, class action-type suits could be used on behalf of, for example, rainforests. At this point, these suggestions remain guesswork.]

R. Wills Flowers is an Associate Professor of Entomology at Florida A&M University, Tallahassee, FL 32307. He would like to hear from lawyers who have thoughts on issues discussed above.

The spring 87 issue of *Environmental Ethics* contains a paper by G.E. Varner, "Do Species Have Standing?" Varner's essay has several items of interest to EF!ers: Christopher Stone has apparently retreated from the position he advocated in his essay "Should Trees Have Standing," in response to claims by Feinberg and McClosky that only beings with "interests" have "rights." Varner (rightly, I think) disagrees with Stone's retreat, since the "interest principle" is arbitrary and restrictive. Varner also analyzes the Endangered Species Act and concludes that it gives species *de facto* legal rights. Beyond disagreeing with the interest principle, Varner doesn't provide much basis for species rights (in contrast to my paper on species as individuals in last summer's *Environmental Ethics*). He does, however, say Stone's proposal can work for species because "species are easier to individuate. . ." — which is a timid way of saying what I argue in this essay.

Letters . . .

Continued from page 26

of EF!, being radical means being true to the planet; but where is their heart?

Beware my friends. There are a lot of folks who are Earth First!ers who have never even heard the phrase. (I have been an EF!er all my adult life and have only known of the movement for three years.) And there are others who know all the rhetoric, all the right people, all the right moves, but have no other ties to the movement. Welcome these folks, but recognize them for what they are. Perhaps they can be introduced to something real to base their words on.

I have a song called "Follow Your Heart," and I guess that's what it's all about. Listen to the speakers, musicians, poets, and most of all the Earth. Listen, and then follow your heart. The earth will be better for it, and so will you.

There are no stars, no presidents and official representatives in Earth First! The only star is you. Action starts with you. Scream your head off, but listen too. Monkeywrench in your own way, but allow others their way, too. EF! is diversity. Allow for that, but never lose touch with what we are standing for. Never forget those roots too many of us have forgotten on this planet. Never turn aside. Be radical, but base it on that love for the Earth, not being radical for radicalism's sake. Follow your heart my friends. Now, go take a hike!

—Walkin' Jim Stoltz, Montana

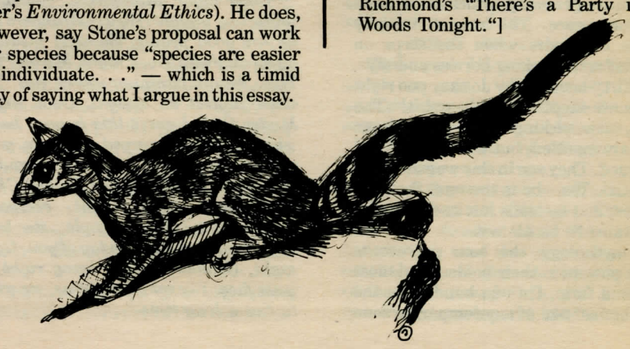
Dear SFB,

Just a short note to get a trivial but disturbing item off my chest. At the 1987 Sagebrush Patriots Rally, one performing group used nudity as a part of their skit. Now, I have nothing against nudity and have, in fact, spent a substantial portion of my outdoor life in this wonderful state of undress. However, the time and place for nudity is not at the rally. We are Earth First!, not Rainbows; there is a notable distinction between the two movements and I prefer to keep it that way!

One more quick note — Sally, Peg, Barb, Nancy, and Bill deserve a hearty round of thanks for a wonderfully (dis)organized rally. I extend special thanks to Sally for her choice of Johnny's portapotties. I spent several contemplative moments within their airy confines.

—Coyote

[ed. note: Rumors suggesting that Sally has decided to devote her life to the refinement of the portapotty remain unsubstantiated. Such rumors allegedly arose following sightings of notices promoting "Prima's Pristine Porta Potties" and were lent credibility when two of Sally's friends were heard at the RRR wailing, "Prima's Potty's In The Woods Tonight," to the tune of Jonathon Richmond's "There's a Party in the Woods Tonight."]



Bearshit . . .

Continued from page 29

Mother Ocean, here are my feet again.
Bring us your water of life forever.
Praying up to my knees in you.
To teach us to endure.
To take to the middle,
Mother
Wave after wave of fear of the pain
Of the cold.
Teach us not to care.
I am over my head again.

(Jerry Martien — "Cove Swimmers Prayer")

And again:

Teach us
the seven wave breathing
of natural tide
Open us
to the sea heart
pounding in every green vein . . .

(Art Goodtimes — from "Kehoe Beach")

It is possibly ridiculous to try, even playfully, to define a school of poetry. It's analogous to marking a trail through an untracked wilderness, or creating constellations out of a sky of independent and unimaginable stars. But then it might just be the kind of thing that humans do to give ourselves bearings, to help us find our way. Some other fine poets you might possibly bump into along these trails are: William Everson, Robert Sund, Joanne Tiger, Roger Dunsmore, Will Staple, Gary Lawless, Kush, and Simon Ortez, as well as hundreds of lesser known earth poets beginning to catch the ancient and local songs.

The Bearshit on the Trail school of poetry is far from a closed and complete historical artifact. It is a growing tendency, particularly on the West Coast, and is tied in with the rising environmental consciousness. In this school, technique and scholarship are not the most important criteria; intimate observation, familiarity, feeling and wisdom are. Thus we find the wellsprings of this poetry in the backcountry, far from the institutions. There, where the wild voices are still strongest; where the veneer of culture is thinnest; where original mind bubbles to the surface most easily; where one still might find that rare and wonderful bearshit on the trail.

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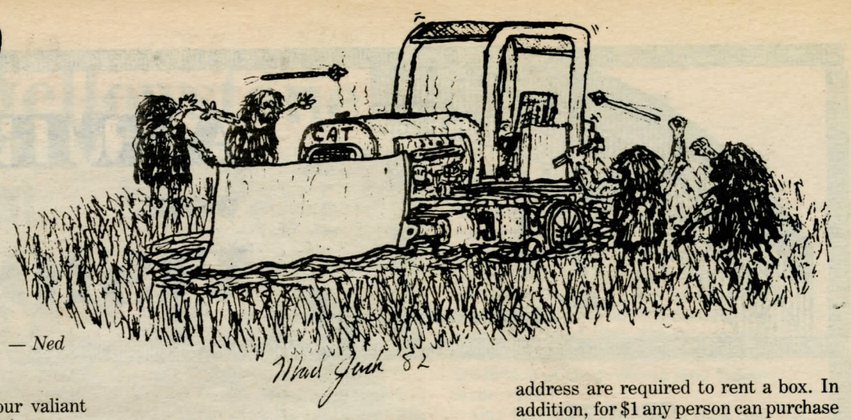
Fraser Lang is an environmental activist and part of the British Columbia contingent of the BSOTT school of poetry.

DEAR NED LUDD

DEAR NED LUDD is a regular feature in *Earth First!* for discussion of creative means of effective defense against the forces of industrial totalitarianism. Neither the Earth First! movement nor the staff of *Earth First!* necessarily encourage anyone to do any of the things discussed in DEAR NED LUDD.



Dear Ned

I recently heard of two behavioral scientists who were researching motorists' reactions to reptiles on the road. They placed rubber snakes and turtles on the road and recorded the reactions of drivers. Of course, most ran over the facsimiles. After hearing of their study, and being sick of seeing roadkills on rural roads, I thought of an action. Why not follow up on their research, except in a defensive manner, by rigging the decoys. I realize some people don't mean to run over critters, but 99% of roadkills could be avoided if drivers cared more. Besides, most occur with yahoo logging truck drivers and other ignorant assholes who think they are doing "mankind" a favor. Anyway, suppose one made decoy critters out of foam rubber, painted to look real, with sharpened 12D nails for guts. (Explosives would be nice; but hey, who can afford them?) It wouldn't take long for word to get out in the yahoo network, and maybe such action would make drivers think before they squash another living being carelessly. Maybe rubber critters could even camouflage road spikes to close roads.

—Florida Reptile Friend

P.S. Any suggestions on efficient ways to spike trees above the reach of someone six feet tall? Ropes, ascenders, climbing spurs, etc. are expensive.

Dear Ned,

Consider the bicycle as ideal ecoraiding transit: clean, quiet and fast, easy to stash with no lights and no license plates. Make early morning or late day strikes, and appear to be out on a training ride (no need for lycra). Listen for other traffic approaching before you commit to leaving the road. Kick down developer signs or post an agitator on open range signs [anti-public lands livestock grazing agitators are now available; see merchandise section] or ORV store door with one foot still in the toeclip. Carry a pouch of tools that double for cycle repair, and a broad point permanent marker for applying the truth to billboards. Mix the satisfaction of raising the stakes with an invigorating ride.

—Red Riding Hood

P.S. Stupid question: How would one neatly get a paint mixture into a balloon?

Dear Red — try a funnel. — Ned

Dear Ned

A bit of information for our valiant guerrillas fighting the festering sores pocking the complexion of our roadsides — BILLBOARDS. When correcting a problem of visual obstruction, please note that most areas that are banning further installation of billboards but still have signs in existence, usually have "fine print" in their zoning regulations that allow billboards which are not at least 50% destroyed to be replaced. Therefore, once a billboard is razed, common sense and good taste dictate that the sign be surgically halved or consumed in a glorious funeral pyre.

—Buzz

Dear Ned

Since you folks worry so much about engine contaminants, I thought you should know that my mechanic says a little anti-freeze/coolant like you put in your car's radiator will destroy main bearings in short order if put in the engine oil.

—The Wyoming Werewolf

Dear Ned

As an undercover EF!er working for the Forest Circus, I'd like to pass on these tips to any other wilderness lovers working for the agency: Tell your environmental friends how "wildlife" and "leave" trees are marked so they can then go into a sale and mark most or all trees as "leave trees." Units treated this way would have to be re-marked and re-cruised. A friend of mine likes to mark occasional individual trees for wildlife, and generally no one from the timber staff notices a few extra "wildlife trees" and so they are spared from the chainsaw. This is especially useful to protect streams and other fragile areas. Liberating a few cases of marking paint can be useful, too.

When working in the office, I have access to plans for future timber sales, and by leaking information as to where a sale is going, interested persons can spike a sale years before it is ever laid out. When the plan for a sale is announced for bid, the spiking can be announced and Mom Nature will have had plenty of time to cover tracks from the eyes of investigators. I've spent years in the Forest Service trying to get into a position of authority so that I might be able to make some differences in the system. In the meantime, I would welcome any suggestions for ways of attacking from within. If any other "Good Freddies" out there read this, maybe you can write "Ned Ludd" with your ideas for foiling the system from within.

—Don Coyote

Dear Ned

Folks who want to spatter billboards with paint might check out the 3 person sling shot designed for firing water balloons up to 100 yards. It's available from Winger Sports, 1306 W County Road, Suite 110, Arden Hills, MN.

—Painter

Dear Ned

I'd like to warn any monkeywrenchers about potential surveillance from a new and unexpected source in the Forest Service — the "Campground Host." These "hosts" watch every move you make, listen to what you say, close up campgrounds at 10 pm (like the YMCA), and for all I know may be taping conversations. The "host" program turns campgrounds into watched compounds — another step toward our loss of freedom. Beware of the "host."

—Raul Macho

Dear Ned

I recently went to the post office to get a PO Box and found out that the US Postal Service operates like a private company and not a governmental agency. Each branch has some of its own policies. In my town, ID and a street address are required to rent a box. In addition, for $1 any person can purchase any information off the form you fill out to get a box (PS Form 1093) i.e. name of applicant, street address, and names of those receiving mail at that box number. Of course, "this information may be routinely disclosed to a government agency, when necessary for the performance of its duties," and in response to judicial proceedings. So check out your local post office and make sure you know what other people are getting for your money.

—RD

NED LUDD PUBLIC SERVICE ANNOUNCEMENT: The Chicago Mercantile Exchange in May, 1987, began "trading options on random length lumber futures." To learn more about this timber-cutting promotion exchange, call toll-free 1-800-331-3332.

Wrenchin' Matilda

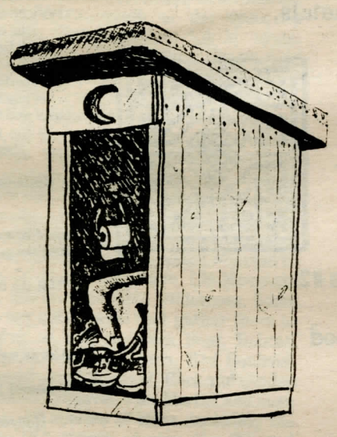
Greenies Accused of Sabotage

Timber companies in Australia blame Canberra greenies for sabotage of their equipment. Ecoteurs recently attacked front-end loaders, bulldozers, and skidders with bolt cutters. Cutting hydraulic hoses and other accessible parts, they caused more than $500,000 damage. These ecoteurs are making a desperate effort to save Eden forests. The Forestry Commission is allowing logging in parts of the proposed Coolangubra and Mt. Imlay National Parks and Egan Peaks Nature Reserve. A Japanese company, Harris Diashowa, plans to fell forests in these areas for woodchips. This ecotage was one of a series of major acts of ecodefense that has occurred in recent months in Australia's vanishing forests.

View from the Outhouse

New England's Finest Shower

by Robert Streeter



We are a society obsessed with cleanliness. My dictionary defines obsession as a compulsive, often unreasonable, preoccupation with a fixed idea or unwanted feeling, often with symptoms of anxiety. I can't think of a more appropriate word concerning America's attitudes toward cleanliness and the human body. We're at war with the tiniest of particles, even the kindest of germs. With a daily routine unequalled by any other country in the world, Americans enter their private battlegrounds of bath tile and bubbles to patrol their bodily borders. We are shower friendly.

I have nothing against showers per se, but I do object to costs and by-products of modern showers, and the frequency with which people in the industrialized nations take showers. A typical American shower is loaded with hidden costs that should be displayed on every shower curtain. Electricity is usually involved in running a water pump or producing hot water, and the true costs for electricity are greater than the monthly bill. Coal and oil-fired power plants may provide your bathroom with electricity, but they also provide much of the air pollution that produces acid rain and destroys ecosystems. There is simply no denying the connection between a modern hot shower and the death of New England's forests and waters or the stripmined plateaus of New Mexico.

The same is true for nuclear power and its radioactive waste, which, for all practical purposes, never dies. Again, there is no denying the connection between a modern bathroom and a Navajo Indian dying of cancer from uranium mine tailings scattered on his land. And there is no passing the buck for responsibility of these hidden costs. The politicians can't be blamed; they answer to us. It is the consumer, the person who *uses* and *pays* for the final product, that must take responsibility for the consequences of his or her own actions.

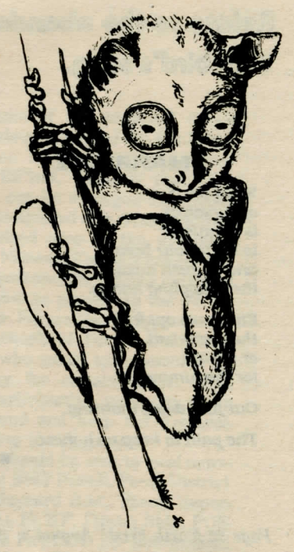
The hidden costs go on and on, from a polluted Connecticut River to the mined mountains of Montana. It is these hidden costs, and the alienation of nature by our modern society, that has me and many others pursuing a simpler, more basic lifestyle with a strong land ethic and fewer hidden costs. My own shower is one small attempt at reducing these costs. It hangs from the limb of a sugar maple.

It isn't much, just a bucket with a shower head attached to the bottom. After filling it with well-water (sometimes heated on the woodstove), I raise the bucket with a rope and pulley, then stand beneath it on a piece of slate. But the real beauty of this shower may not be its simplicity. The view is magnificent, certainly surpassing all other New England showers for seasonal scenery. It is ever changing, from the smell of freshly cut hay and the colors of autumn, to the mercurial sky. A large meadow spreads out from the shower tree and disappears down Kidder Hill, and out of the void rises the granite-topped peak of Mt. Monadnock, the south wall of my bathroom.

I don't use it everyday. During winter I sponge bathe indoors and wash my hair by hanging the same bucket above the kitchen sink. But when I do use it, five gallons is more than enough for a complete shower, shampoo included although I don't shampoo everyday. Daily shampoos are another American obsession which squander resources, and are unhealthy for the scalp.

On a sunny day last January, Amy shoveled snow from the slate beneath the shower tree and raised a bucket of hot, steaming water. As it fell through the winter air, steam rising from her skin, it melted a wide circle of snow around her body. She was clean, simply and beautifully.

We would be wise to remember that most of the world doesn't take American-style showers each day and definitely doesn't need them. Nor do they need our arsenal of antiperspirants, deodorant soaps, or chemically-laced shampoos that are good for neither our bodies nor the environment. All it takes is a few gallons of water, some biodegradable soap, and the good sense to care about our planet with more than idle talk and an Audubon membership. The view is optional.



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ARMED WITH VISIONS

clear as cut glass
& just as dangerous

GROWTH

Watch the silver tip fir crawl
slowly to its straight red trunk
through the dense pack of
snow

Garrett Lambrev
Oakland

NEVER BEFORE

Shelf Goods

and the shelf goods sit
for years on the shelves
without decay:
and the only thing that decays
is the mind and the body
and the heart . . .
they have plucked the living germ
from the kernel of wheat:

HAS SO MUCH

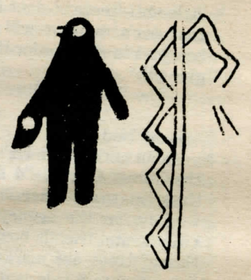
what we now eat
is defatted, devitaminized
then pumped full of synthetics:
vitamins, minerals,
preservatives, chlorinated hydrocarbons,
organophosphates, heavy metals.
and the shelf goods sit
while factories make
and pump their wastes
into streams
that flow, slowly but surely,
to the rivers and the sea.

and the shelf goods sit
while saccharin and red dye #2
are finally condemned
and children pick at their food
and ask for soda pop,
hamburgers, milk shakes,
potato chips, french fries.
and the shelf goods sit

BEEN CONTROLLED

while humanity goes down
like the titanic,
disappearing
into the icy water,
and robots
take our place.

Dennis Fritzinger
Berkeley



CAGES

Like the Cheetah
pacing her space

I pace mine
swimming laps

back & forth
forth & back

Our heads swing from
side to side

As if we look for a chink
to slip through

Her for open spaces
I for the open sea

-Blanche Bontempi
San Francisco

BETWEEN FACADES

We're walking the streets of a New York neighborhood,
little shops, a restaurant, Dry Cleaning,
apartment houses, three, four stories tall,
made of red bricks, cement, gray bricks,
then we're going thru an Alpine village,
the cobbled streets of a little Mexican town,
then a river with a medieval mill,
the dusty street of a Western town
with its saloons, a window with broken glass,
on a hill a 16th century castle,
then apartment houses again, a bank, a liquor store
of any city in the United States,
but if you touch anything, there's a hollow sound,
everything's plaster,
they're just outer walls, there's nothing behind.
A policeman in the middle of the street, with his badge
and his book for writing tickets,
could be a real policeman or a famous actor.
And the producer (Ed Lewis) who's showing me everything says:
"Not the director, nor the producer, nor anybody else
calls the shots on a movie,
except the bank that's paying the bills."
And as we're leaving and I see the banks,
restaurants, Dry Cleaning,
it seemed that everything I'd touch would still sound hollow,
Hollywood, all of Los Angeles, everything
was just walls
with nothing behind.

Ernesto Cardenal *(Managua)*
translated by Stephen Kessler

Sand Dollar

Found it on Hog Island
in the sand
I found it to remember
the wild black-and-white
cow standing in the surf
ears out stretched
looking at me like she had just
seen a cow in the ocean
then ambled off up the beach
in the direction of my gaze
I've this sand dollar here
I was taught the front showed
a lily, a five-pointed star
and five lozenges that were spear wounds
the rear showed a poinsettia
a bell, and the five doves of peace
all I can see of this now is
the cow bell and the fine beach sand
all over the paper

Don Walsh
Alexandria

Relate to the abandon in the
wild bird's song.

MARRIAGE

What we give
of ourselves
is to muster
to butter our bread
and to push away
the grappling hands.

Either we opt for
the rhetorical,
or we opt
for the luminous.

Our first dewy morning.

The pain to keep us honest.

Wally Swist
Cushman

Some Women

some women chain themselves to the fence
cover their bodies with blood

their charge is bound to be more severe

C. Robyn Hunt
San Francisco

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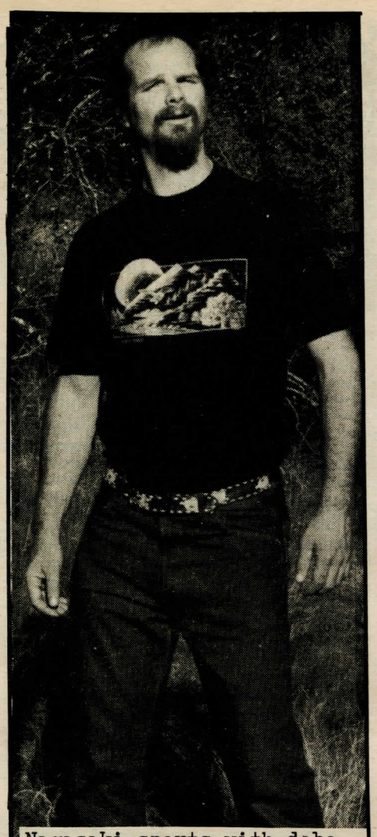

Nagasaki sports with debonair elan one of our most beautiful shirts: A Spotted Owl flies over a moonlit forest with peaks and the full moon in the background. Colors -- silver on black, Earth First! in silver letters. $9 postpaid. Order from Chico EF!, POB 5625, Chico, CA 95927. Design by Kathy Faith.

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Alligator eating cottonmouth moccasin. Message: Everything has its purpose; everything has its place." Orange & Blue.

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THE GREEN ALTERNATIVE: Creating an Ecological Future, by Brian Tokar. New 174-page paperback covers where Greens are from and where Greens are going. Dave Dellinger says, "The best introduction I have seen to the emerging Green alternative," and Bill Devall says, "A vivid, lively account of the emerging 'green' movement in the U.S." Available from the publisher for $8.95 postpaid. Satisfaction guaranteed! R. & E. Miles, Box 1916-EF!, San Pedro, CA 90733.

CLOSE TRANS-SIERRA ROADS! Help enthusiastic young writer/activist find shelter, part time work in Sierras this winter. Many skills. Joel Seton, 100 27th Ave, San Francisco, CA 94121.

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The wilderness calendars from Dream Garden Press are rightfully considered to be the finest nature calendars produced in the world today; moreover, Dream Garden is owned and operated by Spurs Jackson, a long-time supporter of Earth First!. Buy your 1988 calendars (for yourself and for gifts) from Earth First! so the beauty portrayed on your wall can be defended with the money of your purchase. **1988 Dream Garden Calendars available from Earth First!:**

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Music

EARTH FIRST! MUSIC ON CASSETTE ONLY

NEW EF! MUSIC OFFERINGS

Walkin' Jim Stoltz "Forever Wild"

Walkin' Jim Stoltz has walked 15,000 miles across the wilds of the West. These songs were written in the wilderness and are sung with his incredibly deep and resonate voice. Jim's just released second album includes: The Brand New Grand Canyon Suite, The River Song, Just A Part of the Sky, Let Me Listen To The Wind, Wolf Song, Old Cisco, Follow Your Heart, I Walk With The Old Ones, Green and Growing, Forever Wild. Includes liner notes. $10 postpaid.

Jon Sirkis "A Few Less Colors"

Lone Wolf Circles reviewed Jon Sirkis' debut album in *EF!*, writing, "It is popular for its funny political ramblings, tunes that seem to have hitchhiked here from the sixties, the soles of their feet black from walking city sidewalks and kicking idealistic coals back into the philosophical fire. The finest cut remains the title song, in which the special place to which we each retreat is covered with tract homes and shopping malls. *The Tucson Weekly* called it "one of the finest independently produced US albums made in 1985." Jon is an active EF!er as well, based in Boulder and Tucson. $9 postpaid.

Note: Greg Keeler's two cassettes are sold out. Instead of reproducing more of them as they now are, we are going to do a professional engineering production of both of them. Watch this section for their release later this summer. Also upcoming is the long-long-long-awaited "Greatest Hits of Johnny Sagebrush."

Bill Oliver "Texas Oasis"

Bill Oliver's first inspiring, witty and rollicking album. Includes: Texas Oasis; Pretty Paper, Pretty Trees; If Cans Were Nickels; Shopping Maul; Village Creek; Holes; Snail Darter March; River Libber; Have to Have a Habitat; and lots more! $9 postpaid.

Bill Oliver & Friends "Better Things To Do"

Bill Oliver has re-arranged his fine "Better Things To Do" cassette with the addition of several new songs including Turtle Island; Champ! (with the Austin Lounge Lizards); and Rio Grande Valley. Also includes Muir Power To You; Better Things To Do; Get Along Litter Dogies (with Jerry Jeff Walker); Pine Away Pine Bark Beetle; Grand Canyon Rendezvous (by Glen Waldeck); When I Look Into The Sky; and more. $9 postpaid.

Cecelia Ostrow "All Life Is Equal"

Cecelia has one of the most beautiful voices in music today. The lyrics and music to her songs are haunting and profound. Includes: Sweet Oregon Home; Water; Wild Things; Forest Song; I Feel the Forest; Time in the Forest; and more. $6.50 postpaid.

Walkin' Jim Stoltz "Spirit Is Still On The Run"

Walkin' Jim's deep voice and wilderness-inspired lyrics will send shivers up your spine and launch a howl in your heart. Includes: All Along the Great Divide; Lone Lion Runs; Followin' the Rainbow Trail; Yellowstone Tales; Sweetwater; and more. $9 postpaid.

Rainforest Information Centre "Nightcap"

An outstanding one hour long documentary of the successful defense of the Nightcap Rainforest in Australia in 1979. One half music including "Take Your Bulldozers Away," "Tonka Toys," and other great Australian environmental songs. The rest of the tape is live action recording from the blockade. $10 postpaid.

Austin Lounge Lizards "Creatures From the Black Saloon"

Marvelous country comedy and satire humor, superbly produced. Includes smash songs such as: Saguaro; Pflugerville; Anahuac (with Jerry Jeff Walker); Kool-Whip; Chester Woolah; Hot Tubs of Tears; Old & Fat & Drunk; The Car Hank Died In; and much more. $9 postpaid.

Lone Wolf Circles "Full Circle"

A poetic journey into the Artist's magical world-view, set to the music of man and the music of nature. A return to awareness and sensitivity, to our wild and true selves, alive and free. Gary Snyder says "*Full Circle* is a surprising experience; archaic, fresh, future; wild, refined, all at once. Which should be no surprise — that's how the real world is — my respects to Lone Wolf Circles." 27 poems. $10 postpaid.

Dana Lyons "Our State is a Dumpsite"

A short but powerful cassette by Washington State environmental singer/songwriter Dana Lyons. Includes title song, The Company's Been Good to Me, The Stars Will Always Move, and Drying Tears. $6 postpaid.

Dakota Sid ". . . For The Birds"

You've enjoyed the heart-stirring songs of Dakota Sid at the Round River Rendezvous in Idaho and at the California Rendezvous. Now you can purchase his cassette featuring For the Birds, Eagle Song, High Flyin' Tune, Endangered Stranger, The Condor at the Western Gate, Runnin' with the Moon (Owl Song), and Hawks & Eagles. This one's for the birds — and all you bird lovers, too. $9 postpaid.

Famed folksinger Burl Ives has said, "The best cowboy singer I know is a girl, Katie Lee." Katie Lee is a superb folk song historian and interpreter, a fine musician, a former actress, a pioneer river runner (the 3rd woman to run all of Grand Canyon), a fighting conservationist (she was one of the few fighting the construction of Glen Canyon Damn), and one of the few of whom it can be honestly said — a legend in her own time. We're proud to offer three of Katie's fine folk cassettes.

Katie Lee "Fenced!"

Twelve new songs about the old West, written in the folk tradition. These songs remind us of some of the things we should try to keep from slipping away. Includes: Wreck-The-Nation Bureau Song; Bert Loper; Ridin' Down The Canyon; Fenced; and others. 60 minute cassette. $12 postpaid.

Katie Lee "Ten Thousand Goddam Cattle"

28 spirited songs about an older and disappearing West. Includes: A Cowboy's Prayer; Old Dolores; The Last Wagon; Dobe Bill; Jose Cuervo; Empty Cot in the Bunkhouse; The Ballad of Alferd Packer; and more. 90 minute cassette. $14 postpaid.

Katie Lee "Love's Little Sisters"

17 heart-tugging, poignant, yet tasteful ballads about the souls, lives and loves of women who made The West and its men! Includes: House of the Rising Sun; The Sisters of the Cross of Shame; The Hooker (written by Tom Paxton); Casey's Last Ride (written by Kris Kristofferson); The Flower of Virginia City Fire Company; and more. $12 postpaid.

THE EARTH FIRST! BOOKSTORE

In order to make the important — and often hard-to-find — books of Deep Ecology available to Earth First! *readers, we are continually expanding our line of mail order books. If you have a suggestion for other books we should offer, please let us know. All prices listed are postpaid.*

NEW BOOKS

THE WOLF IN THE SOUTHWEST

"The Making of an Endangered Species" David E. Brown, editor. Defenders of Wildlife says, "This well-researched and readable book tells the story of the building of a federal bureaucracy devoted to the killing not only of wolves but also of mountain lions, bears and other predators . . . . also valuable for its information on the life history of the wolf and for the colorful accounts of several famous wolves that long evaded traps and poisons." Crucial reading for those interested in returning the wolf to the Southwest. 195 pages with a bibliography and index, photos, maps, charts. University of Arizona Press. Paperback. $11 postpaid.

NED LUDD BOOKS RELEASES

(Published by Ned Ludd Books and available from Earth First! at a 40% discount plus shipping for wholesale orders of 5 or more.)

THE EARTH FIRST! LI'L GREEN SONGBOOK

78 terrific Earth First! songs by Johnny Sagebrush, Cecelia Ostrow, Bill Oliver, Greg Keeler, Walkin' Jim Stoltz and others from Australia and America. Guitar chords are included with most songs. An absolute must for every true-green EF!er to sing along with our minstrels or to play them yourself. Dealer inquiries welcome. $6 postpaid ($3 plus shipping for wholesale orders of 5 or more).

ECODEFENSE

"A Field Guide to Monkeywrenching — 2nd Edition" edited by Dave Foreman and Bill Haywood with a Forward! by Edward Abbey. Greatly expanded and revised to 308 pages of detailed, field-tested hints from experts on Tree-spiking, Stopping ORVs, Destroying Roads, Decommissioning Heavy Equipment, Pulling Survey Stakes, Stopping Trapping, Trashing Billboards, Hassling Overgrazers, Leaving No Evidence, Security . . . and much more. Heavily illustrated with photographs, diagrams, and cartoons. $13.50 postpaid ($7.20 plus shipping for wholesale orders of 5 or more).

DEEP ECOLOGY "Living As If Nature Mattered" by Bill Devall and George Sessions. This groundbreaking book presents the philosophical fundamentals for the defense of Earth, discussing biocentrism, intrinsic value, and ecological resisting. Appendices by Dolores LaChapelle, Gary Snyder, John Seed, Carolyn Merchant, Robert Aitken, and Arne Naess. 263 pages, now in paperback. $11 postpaid.

THE MONKEY WRENCH GANG By Edward Abbey with illustrations by R. Crumb. Signed by the author for Earth First!. This 10th Anniversary edition by Dream Garden Press is a true collector's item. Hardcover, $25 postpaid.

SLUMGULLION STEW By Edward Abbey, illustrated by the author, and signed for Earth First!. "An Edward Abbey Reader" with selections from all of Abbey's books including *Jonathan Troy* (written in 1954) to "The Fat Masterpiece" (Abbey's novel in progress which will be published in a year or so). An outstanding selection of the best of Cactus Ed. Abbey has donated these books to us as a fundraiser — all proceeds go to EF!. This book is now out of print — we have the last copies. 383 pages, hardcover. $20 postpaid.

BEYOND THE WALL "Essays From The Outside" by Edward Abbey. Vintage Abbey recounting trips into the wilderness of Arizona, Sonora, Utah, Texas, and Alaska. Paperback, 203 pages. $9 postpaid.

DESERT SOLITAIRE By Edward Abbey. Abbey's fine collection of explorations in the Southwest. One of the great works of American nature writing. Paperback, $4.50 postpaid.

THE JOURNEY HOME "Some Words in Defense of the American West" by Edward Abbey. Illustrated by Jim Stiles. An anthology of Abbey's best essays in defense of wildness. Includes the classic "Freedom and Wilderness, Wilderness and Freedom." 242 pages, paperback. $9 postpaid.

RESIST MUCH, OBEY LITTLE "Some Notes on Edward Abbey" edited by James Hepworth and Gregory McNamee. Fifteen distinguished writers comment on Edward Abbey as a major American author. Contributors include Wendell Berry, Gary Snyder, William Eastlake, and Barry Lopez. Also includes four interviews with Abbey. 127 pages, paperback. $9 postpaid.

GATHERING THE DESERT By Gary Paul Nabhan with illustrations by Paul Mirocha. If you love the Sonoran desert, you have to have this superbly written and illustrated book describing the natural history and human uses of the key plants of the Sonoran Desert. Destined to be an American nature classic. Nabhan is a careful observer of the desert, an exquisite writer with a fine sense of humor and place, a dedicated conservationist, and one of the world's leading ethnobotanists. Reviewed in May 1986 *Earth First!* 209 pages. Now in paperback. $16.50 postpaid.

FULL CIRCLE "The Poetry and Vision of Lone Wolf Circles." Early poetry and prose from Earth First!'s Lone Wolf Circles. Includes 10 full page prints of shamanistic wilderness art by Wolf. Almost out of print. 58 pages, paperback. $5 postpaid.

BEAR MAGIC A chapbook by the National Grizzly Growers featuring poems by Gary Lawless, Leslie Marmon Silko, James Koller, and Kate Barnes; art by Stephen Petroff; and interviews with Doug Peacock, Dave Foreman, and Lance Olsen. All proceeds to the Bear. $3.50 postpaid.

A SAND COUNTY ALMANAC By Aldo Leopold. This environmental classic was selected by more reviewers in *Sierra* magazine's recent overview of significant environmental books than any other. Dave Foreman, in that article, called it not only the most important conservation book ever written, but the most important book ever written. Paperback, $9.50 postpaid.

THE GIFTING BIRDS "Toward An Art Of Having Place And Being Animal" by Charles Jones. This excellent volume of essays from Dream Garden Press deals with that most important need of our modern world — a sense of place. Reviewed in March 1986 *Earth First!*. Hardcover, 158 pages, $16 postpaid.

KILLING THE HIDDEN WATERS "The Slow Destruction Of Water Resources In The American Southwest" by Charles Bowden. Ed Abbey calls Bowden the "best social critic and environmental journalist now working in the American southwest." This important study examines groundwater depletion in southern Arizona and the Oglalla aquifer by European cultures and the earlier efforts by the Pima/Papago and Comanche to live in harmony with their dry lands. Reviewed in Samhain 86 *EF!*. Paperback, 206 pages, 36 photos, 6 maps, $9 postpaid.

BLUE DESERT By Charles Bowden. Published by the University of Arizona Press in 1986, this is an eloquent and penetrating study of the darker side of the Sunbelt. One chapter, entitled "Foreman," is about — guess who? Belongs on the shelf next to Abbey's "Desert Solitaire." Hardcover, 178 pages, $18.50 postpaid.

WALDEN By Henry David Thoreau with a major introductory essay by Edward Abbey — "Down The River With Henry Thoreau." Paperback, 303 pages, $6.50 postpaid.

THE AMERICAN CONSERVATION MOVEMENT "John Muir and His Legacy" by Stephen Fox. Both a history of the conservation movement and an important new biography of John Muir, this book is recommended as absolutely crucial to understanding the environmental movement. Well-written, heavily footnoted, with photographs, now in paperback, 436 pages, $16.50 postpaid.

OF WOLVES AND MEN By Barry Holstun Lopez. An unprecedented blending of natural and social history, Lopez explores the world of the wolf and where it touches the world of man, with a poet's eloquence and understanding. One of the finest natural history books ever written. Illustrated, 309 pages, paperback, $16.50 postpaid.

THE SNOW LEOPARD Peter Matthiessen's extraordinary journal of his fall journey in the Himalayas with zoologist George Schaller in search of the elusive and endangered Snow Leopard, and in search of himself after the death of his wife from cancer. Paperback, $5 postpaid.

QUATERNARY EXTINCTIONS "A Prehistoric Revolution" edited by Paul S. Martin and Richard G. Klein. Whodunit? 12,000 to 10,000 years ago, dozens of genera of large mammals and birds became extinct. In this impressive book, 38 scientific papers discuss and analyze whether climatic change or overhunting by humans caused the demise of mammoth, mastodon, smilodon, cave bear, cave lion, giant beaver, and others in North & South America, Australia, Oceania, Eurasia, and Africa. A book of crucial importance in understanding the impact of our species on the rest of nature. Hardcover, University of Arizona Press, 892 pages, $67 postpaid.

JAGUAR "One Man's Struggle to Establish the World's First Jaguar Preserve" by Alan Rabinowitz. An outstanding book of conservation and adventure about the author's attempts to save the Jaguars of Belize in Central America. Soon to be reviewed in these pages. 32 pages of color and b&w photographs. Hardcover, $21.50 postpaid.

PARABLE OF THE TRIBES By Andrew Bard Schmookler. A provocative and original thesis on the origin of war and aggression in human society, with special application to environmental problems. Reviewed in Mabon '85 and followed with replies from Schmookler and various replies to Schmookler on the question of anarchy. The debate still continues in these pages. Read the book that started it. Paperback, $11 postpaid.

THE BHOPAL TRAGEDY — ONE YEAR LATER A 235 page detailed report on the Bhopal disaster which killed more than 2,000 people was published by Sahabat Alam Malaysia (Friends of the Earth Malaysia) because the disaster "has not called forth the angry, militant response it should have" and "to call for an international condemnation of transnational corporations who put profit before human lives." $10 postpaid.

CRY WOLF! By Robert Hunter and Paul Watson. A stirring report from two of the founders of the original Greenpeace about the courageous efforts of Project Wolf in British Columbia to stop the demented wolf extermination campaign of the BC government. Reviewed in Nov. '85 *Earth First!*. 130 pages, paperback. $9 postpaid.

SEA OF SLAUGHTER

By Farley Mowat. A landmark study of the historic and on-going destruction of wildlife (seabirds, other birds, bears, wolves, fish, whales, seals) along the northern Atlantic seaboard of North America. *USA Today* says that "*Sea of Slaughter* deserves to stand with Rachel Carson's *Silent Spring* as an outstanding indictment of man's stupidity in alienating himself from nature." Paperback, 437 pages, $11.50 postpaid.

NEVER CRY WOLF

By Farley Mowat. One of the all-time nature and conservation classics. The adventures of a young Canadian biologist investigating wolves and caribou in the Arctic. Adapted for the Disney movie a couple of years ago. Paperback, $4 postpaid.

A WHALE FOR THE KILLING

By Farley Mowat. A real-life story about the struggle to save a Fin Whale trapped in a Newfoundland lagoon and tortured by local villagers for "recreation." Paperback, 213 pages, $4.50 postpaid.

PROMISED LAND

"Adventures and Encounters in Wild America" by Michael Frome. An inspiring chronicle of forty years of meeting important conservationists in America's wildest places by the foremost environmental journalist in the United States. Mark Dubois, Sig Olsen, William O. Douglas, Martin Litton and others in the Grand Canyon, Yellowstone, Boundary Waters, Smokies, Maine Woods, and elsewhere. Reviewed in Litha 86. Hardcover, 312 pages, originally priced at $18.95. Signed by Mike Frome. $12 postpaid as a special for EF!ers.

FROG MOUNTAIN BLUES

The latest from Charles Bowden with photographs by Pulitzer Prize winning photographer Jack Dykinga. A stunning discussion in prose and photography of the Catalina Mountains outside of Tucson, and of the interaction between wilderness and the city. Although published by the University of Arizona Press, Bowden's proposals are as radical as Earth First!. ". . . a case history of how America destroys itself." — Gary Snyder. 16 full page color photos, many b&w. Hardcover, 165 pages. $21.50 postpaid.

WILDERNESS AND THE AMERICAN MIND

Roderick Nash's peerless history of American attitudes toward the wilderness. Perhaps the most important book available for understanding the dynamic interplay between humans and nature in the New World. Now in an expanded, revised 3rd edition with greater emphasis on Deep Ecology. A must for every conservation bookshelf. Paperback. $12.50 postpaid.

EARTH WISDOM

Dolores LaChapelle's provocative and inspiring masterwork. We will free ourselves and the land by learning how nature intended us to live. This book provides both the necessary background and the practical steps to begin learning how to "reinhabit" your place on Earth. Fully illustrated. Large format paperback. $14.50 postpaid.

THE OLD WAYS

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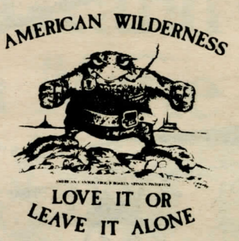
AMERICAN WILDERNESS - LOVE IT OR LEAVE IT ALONE



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